VOL. III. JULY, 1888. No. 7.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling is the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. JULY, 1888. No. 7.

FAITH.

I bear a lamp, that whether dim or bright,
Burns ever on, lit by a touch divine.
Fed from a sacred oil, it yet is mine
To guard the flame that it may shine aright—
That superstition with inconstant light
May not allure my steps from Reason's way,
Nor doubt with chilling breath my hopes betray,
Till all things fair confess the chilling blight.

Faith brings its own fulfilment, trust the thought,
The inspiration of the better hour.
Thus finds the hand its cunning, learns its power,
Shaping the dream, into creation wrought.
Believe, and and all things into service brought
Shall serve the will, and yield their richest dower.

CHARLOTTE C. ELIOT.

THE RELIGION OF YESTERDAY.

A SERMON, BY REV. JOHN E. ROBERTS.

"The old order changeth, yielding place to new, and God fulfills himself in many ways, lest one good custom should corrupt the world."

Religion probably began with human history, and will doubtless continue as long as man is man. But religion changes. It passes through many forms. In its outward expression it uses the best material at hand. It appropriates the philosophy, the art, and the general culture of the age.

The religion of any period is a reflection of the general sentiment of that period. Religion is the sensitive and plastic medium by means of which customs, laws, literature, art and politics express themselves. In the last analysis the spirit of religion is always one, and all religions are kindred.

But outwardly, that is, in doctrines and ceremonies and informing ideas, each religion is the child of its own age and time. It bears the intellectual and moral characteristics of the period to which it belongs.

There is an ideal religion—a pure and noble form of spiritual life—organized, yet without arrogance; definite, yet without dogmatism; reverent, but still rational; modest and reticent, yet possessing the deep inspirations of hope and love. A religion, in short, in which man, baffled by the mystery of being, is yet persuaded of its divineness which is at once too wonderful to be understood, and too real to be doubted. But this ideal religion is in the future, and the history of religions among men is the history of the human endeavor towards this sublime ideal, which is not yet.

Our intense interest with the present is apt to conceal visions of the future, as well as to obscure lessons of the past. Absorbed with to-day, we forget to turn the pages on which the story of yesterday is written, as well as to dream of the to-morrow. Each day is the child of all the yesterdays, the parent of all the to-morrows. What is now has not always been. Even in religion the old order changes. Certain types or general forms of religion may continue under one name for many centuries, while the specific form of that religion is constantly changing.

Thus Christianity has existed as a general type for nineteen centuries, while during that time it has passed through many essential modifications. Without doubt the founder of Christianity embodied in his life and outbodied in his teachings the essential elements of ideal religion. He saw from his divine heights the ample and equal

sway of righteousness upon the earth. With zeal that rose to ecstacy and with hope that illumined the darkness of the world with the glories of the coming time, he hailed as near the Kingdom of God. There have always been a few great souls in the world to keep alive that splendid hope—a few whose faith has been brave enough to say, and mean it too, "Thy kingdom come."

There would be no need of progress and change in religion if the world were able to come at once into the fullness of spiritual life. In other words, if we were an ideal humanity we should have an ideal religion. But since we are not the one and have not the other, we must keep in the line of that forward movement which is leading the good ever toward the better, and the better ever toward the best.

It is one of the highest qualities of the Christian religion, that it is applicable to the needs of man as he is; and that it is easily changed to conform to ever varying conditions, while always preserving the same genius and affording the same inspirations.

The Christian religion has two distinct functions—one is to aid and inspire man as he is—the other is to impel him restlessly forward to what he is to be.

Christianity has its to-day and its tomorrow.

In its many forms, under its various divisions, and in a diversity of ways and places, the Christian religion is performing for men this work of to-day, while all the time it is inspiring within them the hope of a nobler and better form of religion, and helping them to bring it forward.

In all true religion there is a quality which may be called elasticity. In virtue of this quality, religion may be divided into sects and parties and factions, each one differing from the others, yet possessing enough of the original to designate it as sprung from the one common source, and as kindred with all. The existence in Christianity of many sects, all bearing the Christian name, is not, as some may suppose, a reproach to Christianity. It is rather an evidence of the wide and inexhaustible power inherent in Christianity, to adapt itself to every variety of religious thought, and to conform to every degree of spiritual development. No other form of religion in the world possesses this high degree of elasticity; no other form has grown into so many special forms; no other genus has produced so many species. And for this reason Christianity gives fairest promise of being the final and enduring religion of mankind. It has already demonstrated its ability to take root in every soil, to bear fruit in every clime, to grow and thrive by every way trodden by the foot of man. The special form may change, the sects may multiply, or they may decrease, but the spirit and essential ideas of Christianity, outliving all mutations, will meet and greet the future as the dawn greets the day when it tints the clouds with beauty and quenches the morning stars.

So divine was the genius of Christianity's divine founder. Much that he taught, had been taught before his time. Much has never yet been understood, and still more has never been applied in human living. Yet enough was original with him, enough has been apprehended, to touch the world's cold heart, and make it thrill forever.

That which Jesus taught is justly called Christianity, because he taught it upon his own authority. He appealed to no tradition, nor custom, nor current opinion. He saw the truth and said it, and trusted it to win its way. He stood there an unrobed priest. His pulpit was the ground beneath his feet. His disciples were those who could feel the ineffable inspirations of the noblest truths.

He was the great emancipator because he was himself unfettered—a champion without shield or sword, a warrior without lance or spear. Yet the banner that bears his name has led the generations across the centuries and is leading them still.

It is the sublime spirit of freedom which Jesus possessed, that has endeared him to the world's heart. He was free to take from all systems what was true —equally free to reject what was false.

He was above the restrictions of conventionalities—above the limitations of prejudice. His thought crossed all boundaries. His sympathies ran like waves on every shore. He identified himself with the race. He was neither Jew nor Greek nor Roman. He was man. He recognized no fictitious nor accidental separations. He chose for himself the title "Son of man," and this contained the germ of that broad doctrine of human brotherhood, into which his teachings soon expanded.

The absence of the definite credal lines—together with the clearness and force of the moral code which he enunciated — gave to his system a tremendous advantage. Antagonizing no existing form of religion—it appealed to the religious element of man's life in such a kindly, earnest way as to raise it at once above the plane of a mere rival. The fine success of the early disciples was due, in a great measure, to their spirit of kindness towards other religious beliefs. They did not attempt to tear down or destroy. Their work was to build up.

In its earliest years Christianity was not an organized system. The formation of the church, the framing of confessions of faith, and the institution of rites and ceremonies, came later. Jesus seems to have relied upon the winning power of spiritual ideas, rather than upon the adjuncts of form and method and adroit policy. Paul was the first organizer. Trained in the methods and policies of the ancient Jewish economy, he could not help bringing these old methods into the new cause which he had espoused. Just there the simple teachings of the Nazarene began to be perverted. The free, flexible, natural religion which Jesus had expressed began to suffer from the mechanical and dogmatic spirit. From that time historic Christianity became the vehicle which carried the dominant philosophies, fanaticisms and superstitions of the western world.

The first controversy among the early converts to Christianity was concerning the relation of the new religion to the rites and ceremonies of the older Jewish system. The attempt to graft the new religion upon the old one was never entirely overcome until the decline of Judaism transferred the controversy to more influential and ambitious rivals for Christianity's fair hand.

Although that first attempt to make Christianity the mould in which to recast the older religion failed, yet it marked the rise of a tendency which in later times worked incalculable injury to the religion of Jesus.

As soon as the vigorous young religion reached Greece and Rome, it emerged into an atmosphere charged with the philosophizing tendency. The church leaders were philosophers and dialecticians, often in rival schools, and straightway the transparent, moral truths, which the Prophet of Judea had uttered, began to be habited in the metaphysics of decadent Greece and senile Rome, and were soon wrought out into a mechanical system that few have been able to profit by and none to understand.

The Greek philosophy had held that God was everywhere present in the universe; that all things were a manifestation of Him. "The general capacity of the Greek mind, for abstract thinking, was such that they were able to frame the conception of God, acting in and through the powers of nature, without the aid of gross anthropomorphic symbolism. They regarded Deity as immanent in the universe, and eternally operating through natural laws. In their view, God was not a localizable personality, remote from the world and acting upon it only by means of occasional portent and prodigy, nor was the world a lifeless machine blindly working after some pre-ordained method, and feeling the presence of God only now and then when He saw fit to interfere with its normal course of procedure.

On the contrary, God is the ever-present life of the world—it is through Him that all things exist from moment to moment, and the natural sequence of events is a perpetual revelation of the Divine wisdom and goodness."

This view of the Greek philosophy is in spirit, entirely in accord with the

teachings of Jesus, and differs from those teachings only in form of statement.

Jesus uttered it in poetry and in the familiar speech of men—"Not a sparrow falleth to the ground without your Heavenly Father's notice." The fisherman at his nets, or the vine dresser at his work, could get hold of something in that statement. The philosopher uttered the same truth in metaphysical terms, and thereby placed it out of the reach of the people. The Greek teachers held to their high conception of God, and the young Christianity divided into the Greek and Latin churches.

The Latin mind seems to have been incapable of forming so exalted an idea of God, and doctrinal Christianity was forced into a less perfect mould before it began its conquest of Europe and the Western world. Latin Christianity took its doctrinal stamp from Latin philosophy. According to that philosophy God was some great being, remote from the world, and cut off from communication with it, except as He made use of specially chosen agencies. All nature was evil; it was the creation of an evil spirit who waged an eternal war with God. God was unknowable, except as He chose to make special revelations of Himself. Such was the philosophy of profligate Rome about God and nature, and into such philosophy the teachings of Jesus were forced and formulated.

On the doctrinal side, this early Christianity is but a revised Pagan philosophy. Many who wonder how the doctrines of a personal devil, and of original sin, of total depravity and miraculous births and revelations, have ever been confusedly mixed together with the teachings of Jesus, will find the wonder explained when they reflect that all these doctrines existed in the old philosophies, into which the teachings of Jesus were thrust by the church fathers.

Between Christianity, as Christ expressed it, and doctrinal Christianity, there is little that is similar in statement and less that is kindred in spirit. Thus the young religion was burdened with the old philosophy. It was forced to carry into its work with the centuries, the superstitions and the sensuousness of the past. In a word religion became theology; the scholastics appropriated the name of Christ for arbitrary and mechanical systems, in which the spirit of Christ's teachings was utterly quenched.

It would almost seem as if Jesus anticipated some such fate for his teachings; at least in the light of what did happen, a startling meaning comes to those words of his, "Put not the new wine into old bottles lest both be lost, nor sew new cloth into old garments, lest the mending make wider the rent."

Jesus taught religion, the church taught theology. Let us make a distinction. Theology is one thing and religion one. There is no vital nor essential connection between these two. Theology may exist without religion, religion without theology. Religion is the great fact, the deep mystery, the ineffable wonder and wealth of the soul. Theology is the attempt to explain this surpassing wonder. Religion is the light that falls from quenchless stars. It is the life that carpets the fields with green and gems them with flowers. It is the movement of the human soul like the tides towards the skies. Theories of light and life and tides may all be at fault, yet the stars shine and the flowers come with the spring and the ocean rises up to pay its ancient homage to the infinite.

The religion of yesterday was so intent upon forming theories, that it neglected the great fact which it sought to explain. In theorizing about the light, it lost sight of the star. In attempting to explain the secret of growth, it destroyed the flower.

Those years were years of barrenness and desolation. The dominant philosophy was a combination of fatalism and caprice, of law and fickleness. It grew rapidly into a system of theology, which was in turn a combination of law and violation of law, of the natural and the supernatural, of divine mercy and malevolence.

The old philosophy was sensuous and

material—so also was the theology which it produced. It portrayed God in the dark colors of its own gloomy dreams. It put on the brow of the Infinite a frown and placed in His hand a sword. It pictured a Heaven of unrefined splendor, and a Hell of endless pain. No age, since or before, could have produced the "Inferno" or the painting of the "Last Judgment" or the "Dies Irae." The poet's genius and the painter's skill, were smitten with the blight and bitterness of malediction. The stars of hope went out in the sky. The blossoms of gladness were blighted and fell without fruit. The music of joy was turned to a lamentation. The heart of the world was under a stone.

But a morning comes to the longest night—men may turn from God—but God from men—never.

And after the long yesterday there came the dawn of the new day. The scepter passed again to religion—again her fair brow bears the crown—and again, as of long ago, the Prophet of Judea is the Prophet of man.

"WHIP POOR WILL."

Why whip poor Will, revengeful bird?
  Hath he done aught to thee?
Why not forgive? or have you heard
  The law of enmity?

Who shall forgive shall be forgiven,
  Nor taste his hatred's woe,
And thus atone ere he to heaven
  On happy wing shall go.

Say "Whip poor Will" no more, sad bird,
  Forgive and be forgiven;
For never was nor shall be heard
  Thy "Whip poor Will" in heaven!

LEE FAIRCHILD.

Lewiston, Idaho.

CHRISTIANITY AND LEO TOLSTOI.

II.

Tolstoï, searching for an answer to the one great insistent question, What does life mean? finds his answer in Christianity, in the Christianity of Christ, freed from the Mosaic tradition on the one hand and the subtleties of Paul on the other,—in the Christianity of the Sermon on the Mount. The solution of the problem of life which he finds in the spirit of Jesus' teaching, a spirit which shines clear and pure through its encompassing body of miracle and superstition, he offers to us in his later books, and thereby forces upon us the question—is this solution the true one? That life is not a thing of the body but of the spirit; that it does not consist in the satisfying of the senses, since a man may eat and drink, and yet have no life in him; that having is not living; since "a man's life consisteth not in the abundance of the things which he possesseth;" but that life is a universal spirit in which we all share, a spirit which we call God, and that therefore we live in the measure in which we enter into the life of others—this, according to Tolstoï, is the answer of Christianity to the question, what does life mean? Is it the true answer?

No healthy nature can cheerfully accept the proposition that happiness is not for man. Those upon whom experience and observation have forced the conclusion that the life of the mass of mankind upon this earth must of necessity contain far more misery than happiness, have but these alternatives open to them; they must accept a hopeless pessimism and declare life an evil, or they must believe in a heaven of compensating happiness. Whether or not we are obliged to face the horns of this dilemma depends largely, depends altogether, I think (unless, of course, we adopt the simple method, possible, and only possible, when our own lot happens to be a comfortable one, of ignoring the matter altogether) on what we believe happiness to consist in: whether we believe it to consist in the gratification of the senses in an aggregate of agreeable trifles in our domestic and social relations, in intellectual pleasures, or whether we believe it to consist in an attitude of mind, a spiritual condition. Carlyle would have us call this latter blessedness, not happiness, but it is only a question of terms, for if blessedness be something positive, it must, as Mr. Spencer remarks. be either happiness or unhappiness, and it can hardly be the latter; though Carlyle, in his own case, mixed such a quantity of condemnation with his blessedness that it

certainly gave it rather an unhappy aspect.

It is a perilous thing to attempt to define happiness, but I think we may approach thus near to a definition—man is happy in as far as nature is satisfied. If then man's nature can be satisfied in this world, in this life we are living here, there is no necessity for our saying with Solomon on the one hand, "Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit," or, on the other hand, setting ourselves to reason out an impossible heaven. This life may not be all, may be only one life in a chain of lives, but it is explainable in itself, if it is worth living for itself it were certainly better to give up trying to understand those possible lives and devote ourselves to the better understanding of this life. The question is, then,—can we find between what we call birth and what we call death that which will satisfy our nature?

If it be true that the nature of man can be satisfied with the possession of material things, I do not see but that the "anti-poverty" associations are on the right path, and that we had better turn to them for salvation. But is it true? Is it enough for man to eat and drink and to lie soft? Will he of necessity be happy if he be comfortable? Is he but a form of matter, and therefore with no desires, no aspirations, no longings, which matter cannot satisfy? Oh! noble company of Saints and Martyrs, of Prophets and Sages, of Seers and Poets, which of us can look you in the face and answer "yes"? Assuredly not I. "But," says some one, "I am neither a Saint nor a Martyr, a Prophet nor a Sage, a Seer nor a Poet. I am a very commonplace person, and the idea of a happiness destitute of comfort is by no means an agreeable one to me." Do you mean, my commonplace friend, that if only your body be comfortable your nature will be perfectly satisfied? That is the question, and few of us would be willing to answer it in the affirmative. The poet and the seer do not belong to a different order of beings from "us common men." They are like the visible points of a submerged island, the crest of a wave; the mass of humanity is close behind them, holds them up, is, in reality, one with them. Even if this were not so, nay, if but one man in a thousand years should turn from material comfort unsatisfied, before him alone the proposition that man, being but matter, can be satisfied with matter, would fall to pieces.

Are we, then, thrown back upon the horns of our dilemma? Is there nothing between birth and death which will satisfy the nature of man at its highest? I believe that there is, and that Jesus of Nazareth tells us what it is.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life."

If we could read the sayings of Jesus as we read the sayings of any other teacher, instead of reaching them through the interpretations which others have foisted upon them—and there is good hope that many of our children and more of our grandchildren will be able to do this—we should see how strongly he insists that life is not an evil but that the evil is in our way of living. I believe that Jesus loved life intensely. It is no temporary exile from heaven, impatient to be done with this life of suffering and sorrow and to return to the bliss awaiting him, who lies face downward upon the soil of Gethsemane; no martyr embracing martyrdom with ecstatic joy; it is a man, saddened and worn by his life—such a short life—but a man not weary of living. "Oh, my Father," he prays, "if it be possible, let this cup pass away from me." And since it is not possible because of his own nature, he rises and meets a shameful death with sublime courage—not with joy. There is little doubt that Jesus believed in a future life; there is no doubt at all that he believed in this life. "And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, the kingdom of God cometh not with observation: neither shall they say, Lo,

here! or, there! for lo, the kingdom of God is within you."

"The kingdom of God is within you" —that is the Christianity of Christ, subjectively. "It is more blessed to give than to receive"—that is the Christianity of Christ objectively. I used to think, having been frequently told so, that the saying of Jesus, "What shall it profit a man if he shall gain the whole world and lose his own soul?" or, as the Revision has it, "What doth it profit a man to gain the whole world and forfeit his life?" meant what profit would it be to a man to sacrifice his comfort in another and endless life, for his comfort in this short one. I do not think this now. I think it means, what will it profit a man to acquire material possessions, if he grows to care so much for them, that they become to him all important, so that his soul, which cannot live upon material possessions, shrinks daily within him until it starves to death and he is nothing but a body with five senses. Selfishness is the root of all that is evil in life. We admit this, but when Jesus shows us how to destroy this root, we shrug our shoulders, shake our heads and turn away. Is not self-preservation nature's first law? and what account does Jesus take of this law? I think he does take account of it; I think the law of self-preservation was in his mind when he said "whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it." The law of self-preservation (an admirable law) only let us determine what self is before we begin preserving it—is what I call myself, my body or my soul?—an important question when we are considering its preservation, for while the body is fed by receiving, the soul is fed by giving. If we could only realize that what we call self is but a portion of the eternal, pervading spirit of God, we might accept the law of self-preservation at the same time that we accept those two sayings of Jesus, "The kingdom of God is within you," and "It is more blessed to give than to receive." What we need is not another life but more life.

"Tis life whereof our nerves are scant,
"Oh life, not death for which we pant;
"More life, and fuller, that I want."

There is but one thing that can satisfy the nature of man, and that is fullness of life.

"To make one happy, then," says Amiel, than whom no truer, purer, nobler soul has been upon this earth for many and many a year, "to make one happy, then, is strictly to augment his store of being, to double the intensity of his life, to reveal him to himself, to ennoble him and transform him." And again, "happiness has no limits, because God has neither bottom nor bounds, and because happiness is nothing but the conquest of God through love." And yet once more, "The eternal life is not the future life; it is life in harmony with the true order of things,—life in God."

And there is no power either in man or in circumstance to prevent any one of us, if he will, from entering into this fulness of life—"the fulness of him that filleth all in all."

What then? If, believing with Tolstoï that the teaching of Christ consists in the understanding of life, we desire to follow this teaching that we may thereby come to comprehend more and more fully what life means, must we do even as Tolstoï has done? Must we put aside all unnecessary bodily comforts, turn our backs upon the refinements of civilization, eat the simplest food, wear the coarsest clothes, and hold that we have no right to possess money or property? If we read the story of Jesus' life honestly, I think we must admit that we cannot follow his example absolutely and consistently on any other terms. "And behold one came to him and said, Master, what good thing shall I do, that I may have eternal life? And he said unto him, why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, which? and Jesus said, Thou shalt not kill, Thou shall not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother:

and thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I observed; what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions. And Jesus said unto his disciples, verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

All through the teaching of Jesus, this feeling toward material wealth shows itself—a perfectly natural feeling, not only because the lot of Jesus was cast among the poor, and they accepted his teachings most readily, but, because in his overwhelming sense of the importance of the life of the spirit, the life of the body seemed to him of no importance whatever. Perhaps he is right, perhaps we shall some day admit it and follow his example as Tolstoï has done, but I think this is yet to be proved. All enthusiasms, even the purest, affect the judgment, and it seems to me that this noblest of enthusiasts confused the possession of money and the love of money. It is true that the two things frequently go together, but they are not the same. I have seen quite as much love of money among the poor as among the rich. The difference is that the rich have it and like it, and the poor haven't it and want it. Neither poverty nor wealth is a spiritual state; we are not bad because we are rich any more than we are good because we are poor. To place so much stress on what is external, is but to commit again an error already hoary with age. It is here that I think Tolstoï is mistaken, though very nobly mistaken. He says himself, "A man who lives in the spirit is above all external rites," and yet is he not after all attaching great importance to external rites? It sounds paradoxical to call his studiously simple life, artificial, but that is what it is. His cobbling is but a sort of ritualism, his peasant's dress a kind of surplice. It is only the spirit that giveth life, but in all formulated theories of living the letter clings so closely to the spirit that the most clear sighted are liable to mistake the shadow for the substance. Convinced that humility, simplicity and self-sacrifice are necessary to the saving of one's soul, and finding more humility, simplicity and self-sacrifice among the peasants than among those in his own rank of life, Tolstoï would be even as they are: convinced that "they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts," he would do away with money: convinced that all men are sharers in the divine spirit, he would destroy class distinctions; but he cannot make himself a peasant by putting on a peasant's dress. Two objects, one large and one small, will keep their relative size whether they stand on a shelf or on the floor. Tolstoï, the shoemaker, is no more the peasant's equal than was Tolstoï the Count. I believe with this great Russian, that in the teaching of Jesus lies the meaning of life, and therefore I am willing to follow the spirit of this teaching wherever it may lead. If it leads to socialism, I am ready to accept socialism. But of this I am sure—that any socialism which is not the natural outcome of the spirit of Jesus' teaching will be useless, nay infinitely worse than useless, and a socialism that is the natural outcome of Jesus' teaching will come, not by violence, by revolution, but slowly, quietly, irresistibly.

The evils which are apparently due to the unequal distribution of wealth, are due in reality to the greed for it, to the over-valuation of it. If men honestly believed that in comparison with the riches of the spirit, the riches of the body are as nothing, none of these evils would exist. Nor is it the rich who are chiefly guilty of this false valuation. There is more need of doing away with the shame of poverty than with the pride of wealth, the shame of external poverty, that is,—as concerns the pover-

ty of the soul the more shame we take to ourselves, the better. What is needed is not the abolition of wealth and class distinctions, it is the abolition of the idea that wealth and class distinctions are measures whereby to measure the life of man. We talk of a successful life: according to our definitions of success, what an utter failure, compared with that of some railroad magnate, was the life of Jesus of Nazareth. Success in life is just as much within the reach of the poor school teacher, giving the best of herself in return for a bare subsistence, and with meagre hope of ever making that subsistence anything more than bare, as it is within the reach of the prosperous man of business with all sorts of possibilities before him. I do not undervalue the pleasant things which the possession of money brings within one's reach, but I do say that whoever lives for these things makes his life a failure. The man whose happiness depends on that which is external is building upon the sand, and in the day when the floods come he shall find himself houseless. It is not the externals of life that are of value, but life itself. It is not what a man has that matters, but what he cares for.

There is but one thing that can give a meaning to life, but one thing that can make it worth living, and that is love, not the receiving but the giving of love—for truly "we receive but what we give." The richest soul is the most loving soul. "To live," says Tolstoï, "that is, to take less than one gives." Give your money if you have money to give—the world is so out of joint, that something may be done even with this outside help, but give yourself always. To feel that we are part of the immensity of life about us; to recognize our close kinship, not only to our brother and our friend, but to the man who sells us our dinner and the woman who cooks it; to keep ourselves close to the great heart of humanity; to give always our interest, our understanding, our sympathy, whatever there is in us to give, this is fullness of life, this is the life eternal. "For by these things men live and in all these things is the life of the spirit."

Between the covers of "My Confession" is the story of the search for the meaning of life, not of one man only, but of a world of men. In science, in philosophy, in metaphysics, Tolstoï has sought in vain for the answer to his question, and has found it in the teaching of Jesus of Nazareth. Shall it not be even so with all other seekers?

AVERIC STANDISH FRANCIS.

SINS OF MEMORY.

A quaint English worthy prayed, "Lord, forgive the wickedness of my memory, that it is incontinent of good things, and keeps only what is bad."

Many a man has had the same trouble. The severest punishment for listening to profane and indecent jesting is the officiousness with which memory obtrudes the offensive thing, at the very time when we are endeavoring to join in some serious or holy occupation. But inasmuch as we must often, of necessity, see and hear evil, it is wise to keep in mind also the path to a Lethe, which can drown the recollection and wash away the stain. The only natural means, which is at all efficacious, is to abstain, if we may borrow the photographer's term, from developing the picture. The impressions of an event received at the moment, like the impressions of light upon the sensitive plate in the camera, do not constitute a picture, but only the foundation for one. They can be developed and fixed only by an act of our own minds; the act of attention to them. Hold the attention resolutely upon something else, and the impressions fade into forgetfulness. It is not the mere hearing that makes the impression, it is the listening; it is not merely seeing that fixes the image, it is the looking at the object. It is unfortunately true, that sometimes the very hatefulness of a thing compels your attention, and then the ugly memory of it may long cling to you. Yet the general law is really a universal one: we can fix the remembrance of what is good by persistently holding the attention to it; and we can banish the memory of evil by resolutely keeping the attention

on something else. These are the natural means of keeping the heart pure, upon which we can ask the blessing of God in full faith of final success.

THOMAS HILL, D. D.

SENTENCES FROM ARNOLD.

Jesus came to restore the intuition.

Jesus' method was *inwardness;* his secret was *self-renouncement.*

What is called orthodox divinity is, in fact, an immense literary misapprehension.

So far as we know God he is "the Eternal that loveth righteousness," and the further we go in righteousness the more we shall know of him.

To understand that the language of the Bible is fluid, passing and literary, not rigid, fixed and scientific, is the first step toward an understanding of the Bible.

THE PROGRESS OF CHRISTIANITY IN JAPAN.

A beautiful group of islands in the East is that known by its own people as the Dai Nippon Empire.*

It embraces 146,613 square miles; the population was 37,868,987 in 1885; the four seasons appear timely in turn and are well suited to human life. The country is the resort of interests of every kind and the gallery of abundant curios which fascinate the tourist.

This is not all. The empire as a promising field of evangelical work is now inviting much attention from the public. The Christian Press is so busily engaged in publishing the various items collected from this field, that I am quite often requested to say something on the subject. I give below a table showing the dates of arrival of the different denominations, with the number of missionaries, churches and societies, which I think may have some interest.

This table shows that the Presbyterian, the Reformed and the American Episcopal churches are the oldest ones. The Methodist (South) is the youngest named, but there is a still younger one, the Unitarian, which does not appear on the table, for the American Unitarian Association of Boston last spring sent its representative, Rev. A. M. Knapp, as a pioneer to open the path of Unitarianism in the Empire.

The American Board (Congregational) has sent 36 missionaries and has 888 registered members. The Methodist body seems to take an interest in education, for it has established 16 male and female schools, which have 981 pupils in attendance.

The American Episcopal maintains 4 hospitals or dispensaries and has taken care of 14,912 patients during the year. The American Board seems to be successful as far as contributions are concerned.

Now, the reader will see at a glance their efficiency and work, from the facts shown in the table.

The total number of Japanese Christians in 1885 was 11,678, and in 1886, 14,815, an increase of more than 21 per cent; in 1887 their number had increased to 17,641, although the fact does not appear in the above table; I have gathered it of late from other newspapers; this number as compared with that of 1886 shows an increase of more than 19 per cent.

This steady increase in numbers will warrant me to say that Japan will be entirely Christianized within a score of years.

I would like in this connection to insert here Rev. J. M. McCauley's opinion expressed in the *Presbyterian Observer* of May 3, 1888. Mr. McCauley is a professor of history in the College of Tokio, Japan. He said: "The watchword in Japan to-day is 'Dispatch.' Japan has always been in advance of the missionaries. It first suggested the union of the churches in the work of evangelization. Our missionaries were not ready for it, etc." "The Japanese young men demand higher education, demand our civilization, and they will have it." As I entirely concur in the above statements of the Rev. J. M. McCauley, I especially invite the members of our Unitarian churches to have this in consideration.

S. MATSUMOTO, B. L.

*Dai Nippon means "Great Japan." This is the name of the empire as a whole; but Nippon or Nipon is often employed alone. Nippon means literally "sun's origin," i. e. the land over which the sun first rises, and thus denotes the position the empire occupies in the extreme East.

TABLE, SHOWING THE PROGRESS AND PRESENT CONDITION OF CHRISTIANITY IN JAPAN.

DENOMINATIONS.	Year of Arrival.	No. of Male and Female Missionaries.	No. of Stations.	No. of Churches and Societies.	No. of New Members.	Present No. of Members.	No. of Male and Female Schools.	No. of Pupils.	Theological and Sunday Schools.	Pastors and Preachers.	Colporteurs.	Hospitals and Dispensaries.	Patients.	Contributions Collected from Japanese Members.
American Presbyterian Church	1859	30	40	.....	.....	.....	8	740	.....	.....	....	....	.....	.....
American Reformed Church	1859	14	18	.....	.....	.....	3	133	.....	.....	....	1	.....	.....
Scotch Union Presbyterian Church	1874	3	6	.....	.....	.....	...	.....	.....	.....	....	....	.....	.....
Japanese Union Society	.....	.....	.....	55	1,118	5,472	1	.....	63	68	....	....	.....	$9,926.23
United States Reformed Church	1879	5	8	.....	.....	.....	3	41	1	2	....	....	.....	38.25
United States Presbyterian Church	1885	3	1	.....	.....	.....	1	100	1	1	....	....	.....	405.50
American Women's Union Mission Church	1871	7	1	.....	.....	.....	1	118	2	12	....	1	776	25.04
Cumberland Presbyterian Church	1877	4	9	7	94	300	5	408	35	2	3	....	.....	610.00
American Episcopal Church	1859	16	33	5	159	229	5	130	8	37	....	4	14,912	414.77
Christian Mission Society	1869	14	11	12	170	655	6	210	4	12	....	....	.....	793.62
Society for the Propagation of the Gospel	1873	8	2	2	26	325	2	17	.....	.....	....	....	.....	200.00
Soc'y for Promot'n of Female Ed'ca'n in East	1877	1	1	.....	.....	.....	1	8	.....	.....	....	....	.....	.....
American Baptist Church	1860	13	19	9	114	518	4	164	10	32	3	....	.....	449.29
English Baptist Church	1879	2	11	2	62	130	1	55	1	5	1	....	.....	65.00
Disciples	1883	5	2	.....	24	44	1	8	3	2	....	....	.....	7.00
American Board (Congregational)	1869	36	39	31	888	4,017	5	606	32	44	4	3	5,000	10,269.33
Independent Church	.....	.....	.....	4	133	319	....	.....	.....	.....	....	....	.....	1,000.00
American Methodist Church	1873	27	50	49	600	1,944	16	981	64	62	33	....	.....	1,448.20
Canada Methodist Church	1873	13	5	12	147	689	2	527	10	21	....	1	523	903.04
North American Gospel Society	1876	6	2	4	33	149	3	70	7	16	....	....	.....	286.74
Methodist	1880	3	1	1	5	13	4	281	2	2	....	....	.....	.....
Methodist (South)	1886	3	1	.....	1	3	....	.....	.....	.....	....	....	.....	.....
Gospel Society of Propagation	1885	1	1	.....	7	.....	....	71	.....	.....	....	....	.....	.....
Friends	1885	1	1	.....	.....	.....	....	.....	1	.....	....	....	.....	.....
TOTAL IN 1886	.....	215	262	193	3,581	14,807	72	4,606	244	318	44	10	21,211	$26,842.01
TOTAL IN 1885	.....	181	210	168	3,115	11,678	72	4,324	159	214	8	10	16,644	24,144.20
INCREASE	.....	34	52	25	466	3,129	....	344	85	104	36	....	4,567	2,697.81

REFLECTED LIGHTS.

Across the slowly dark'ning sky
  The sun has flung its banner bright,
And fairer than its noontide ray
  Seems its reflected evening light.

In soft green meadows, quiet pools
  Left by the overflowing streams
Reflect again from distant clouds
  The radiance of the sunset beams.

Into our hearts and on our way
  The glow from sunset cloud descends,
And like a mother o'er her babe
  June's tender sky above us bends.

Like evening sky by sunset beams
  Our lives are touched by love divine,
And all our common lesser lives
  With its reflected glory shine.

Then may our lives reflect aright
  The light divine upon them shed,
And by their glow may tempted souls
  Be from temptation safely led.

So in our hearts and on our way
  In noontide glare or sunset glow,
Reflected rays of love shall lie
  And brighten all the way we go.

M. A. JENNEY.

THE THINGS WHICH ARE UNSEEN.

Living in the world as we do, seeing and handling the material things with which we come in contact, extending our knowledge from the things which are near us, through the sense of sight, by the aid of science, to the remotest regions of space, it is hard for us to separate from our notions of the things which are unseen, a vague feeling that they are unreal also. It is hard for us to realize how dependent we are on our five senses, or really on three of them, for all we know and imagine in regard to the things that are, and at the same time how imperfect are those senses and how limited is their range.

It might help us to realize how far from being co-extensive is that which is perceived, with that which is real, if we think for a moment what the universe would be to us with one of our senses absent. Let us conceive of the human race as existing from its beginning without the sense of sight; under this condition we may suppose the intelligence of man to be as great as it is now. The other senses having to be depended on for all communication with things outside of himself would of course be cultivated to an acuteness which they do not now have, but the universe would be to man, what he could find out by feeling, reinforced to a limited extent by hearing, tasting and smelling. Through these senses man would exchange thoughts with his fellow men. It is conceivable that under such conditions the material progress of civilization might have been attained much as it has been under existing conditions. Railroads, telegraphs, and steamships, possibly might be used, as now. Time would naturally divide itself into days and seasons distinguished from each other by their temperature and the prevailing conditions of life, and also in the case of day and night by the comparative activity of nature in the day time and the quiet of the night. Man would use fire, and recognize its presence at some distance by its warmth, but it would not shine to him. Likewise he might get some sort of an idea of the sun, as a fire, which the earth is exposed to in the day and withdrawn from in the night; but except as an inaccessible fire of variable intensity (which would be a mistake) he could know nothing of it; while the existence of the moon, the planets and the stars would never be suspected. All minute knowledge of things at a distance, and all knowledge of minute things which we gain through sight, would be inconceivable to the race. All the delights which we get from light and color and beauty would have for man no existence. The conception of distance in space would itself be very feeble, all man's ideas of space being derived from distance traveled over, and never expanded by distances seen. Cultivated as well as the other senses might be, and would be, with sight lacking it would be but a poor universe with which man could become acquainted, compared with that which now comes within the range of his perceptions.

Yet, in this case man would never suspect that he lacked anything. Light for him would have no existence, and he could have no desire for a sense with which to perceive and use it, because he

could not even suspect its existence. Those effects of light, which would put him in indirect relation to it, would all be ascribed to the heat which he could perceive; and he could no more desire a sense to perceive the light than we can desire a sense to perceive some possible agent for which we know no place and have not a name nor an idea.

Yet, in this case, light would be an agent in the universe as real and as potent as it is now.

What a revelation it would be to such a race if they could suddenly be provided with the sense of sight! Just as in the case supposed it is with us now. There are facts in the universe which our senses no more put us in relation with, than a blind race would be put in relation with light.

And as in the case of the blind race, so with us, another sense, or other senses, beyond a doubt, could reveal to us a universe as much transcending that which we now know as that transcends the universe which might be known to a blind race. And that universe is real now, and we are living in it, just as a blind race might live and not know it in a universe all shining and glowing with light and beauty.

C. W. Wooldridge.

THE GUILD OF THE GOOD SHEPHERD.

While powerful intellects such as Dr. Martineau's, are endeavoring to solve the difficult problem of organization, and striving to bind into a compact bundle the separate sticks which, because of their isolation, are so easily broken, a few of us are endeavoring to work out the problem, by beginning with an attempt to create a deeper sense of brotherhood in the individual congregations. A short sketch of how we have attempted this work, and what measure of success we have met with may not be uninteresting to our brethern in the New World. And if in this paper the "ego" appears too frequently, your readers will forgive the seeming presumption on the ground that it may make the account more simple and direct. Trained myself in orthodoxy, son of a Baptist minister, whose position in the denomination gave me from early boyhood a clear insight into the inner life of the body, I felt deeply in my new spiritual home, the almost complete absence of any source in which the determination of the young soul to serve God and Christ could find expression, the great need of some deeper sense of mutual responsibility, and some closer bond of Christian union than really existed. There seemed a necessity for some other bond than the purely financial or even the merely intellectual one—some warm and generous recognition that in our discipleship to Christ, we were members one of another. Passing from a congregation in a small agricultural town to the life of a busy manufacturing centre (Kiddermister) with a congregation composed largely of artisans and very largely of young men and women employed in the carpet factories, the need of this was still more deeply felt; and added to this was the longing to bridge over by a sense of union in Christ the social distinctions which in such a congregation were necessarily somewhat marked. Under the ministry of my predecessor, a dedication service had been held, conducted by the late Rev. W. Gaskell, M. A., and most of the young people who had joined in this service, were in active connection with the church. Another dedication service having been held, the 40 or 50 young men and women were called together and a wish was generally expressed to form themselves into some kind of a union. Already in the established church such unions existed under the name of Guilds, and we simply borrowed the name and to a large extent the constitution from the mother church. At first we called ourselves the Guild of Well-doing. But that struck us as a little Pharisaical, and we changed it to the Guild of the Good Shepherd; thus, without laying down any dogmatic test, emphasizing our Christian position. Year by year, as the recurring dedication services came round, we added to our numbers. Others who were too timid to join in so public a service, or who had for so many years really been active

Christians that such a service would have no significance, also joined our ranks, and in this year of grace, 1888, the Kidderminster branch alone numbers some 170 members in full communion, of of whom some 20 or 30 are non-resident. With these non-resident members, some in America and Australia, regular communication is kept up.

Practically this is a sketch of the origin of all the other branches of our Guild Union which exist in the busy city of Liverpool (in connection with the church which mourns the recent loss of Mr. Charles Beard); in Manchester (at Oldham Road Church and at Blackley); in the quiet country town of Whitchurch; in Oldbury, amid the din and dust of the iron district; and in the prosperous town of Rochdale.

These seven form the English branches of our Union. There is also a branch consisting of isolated members who live in districts where no branch has been established. We number altogether about 450 members.

Our bond of union is one of discipleship, not of dogma. We seek to promote holiness of life and work for God. We have no dogmatic basis and no binding vows, but we are Christian in our tone, and at each yearly conference we have passed a resolution affirming our desire to maintain the reverent and earnest observance of the communion service in our churches. Nearly all our members are communicants, and while not making this a condition of membership, we do all we can to encourage the observance of this service. We look upon it as a powerful means of sustaining the sense of loyalty to Christ, and of our brotherhood to each other as His disciples.

Our badge is a bronze Latin cross, and our motto, "In hoc vinces." Our manuals are not uniform. Each is a modification of the original Kidderminster one, but it is probable that during this year greater uniformity will be secured. The manuals contain a declaration of objects, recommendations, the guild collect and hymn, morning and evening prayers, thoughts for communion, a form for the admission of members, and, in some cases, a confession of faith, intended not as a creed but as a guide. The meetings of the branches are usually held monthly, before the first Sunday in each month. Each branch holds a yearly festival, when a corporate communion service is held, a sermon preached, and an offertory taken. There is no compulsory payment whatever, but at each meeting contributions are received towards the funds. Our aim is not so much to undertake new work as to strengthen and deepen the spiritual life, and so to give renewed earnestness in the ordinary work of the church. We recognize, however, our brotherhood by aiding our sick and poorer members, visiting at their bedsides, sending flowers to missions in crowded cities, mending and making clothes for the needy, and being present as bearers and helpers at the funeral services of any one of our number who may have passed into the spiritual world. In Kidderminster the guild banner was always placed upon the coffin, which was covered with flowers, and the guild hymn sung by the grave side. The practical result has been in each case the preservation of the young to the church, the deepening of the earnestness and the widening of the sympathies of the members; and I do not believe there is a single minister who has ever known the real effect of the Guild who will not say with one of our wardens, "The founding of our Guild was the best day's work we ever did in our church." In each congregation, and in the denomination at large, we have had to meet with much criticism, some coldness and a little active opposition. We have been charged with being reactionaries, with a leaning to Ritualism and Sacramentarianism, and with wishing to form an inner circle of professedly religious people within the congregation. Our answer is: If to desire to get back to Christ and his gospel, to a deeper faith in and love for him, be a reaction, then we admit the charge. If to feel that by our rejection of all symbolism we have lost much, be to tend towards Ritualism, then we are Ritualists; and if to feel that the

memorial service of Christ's own appointment may still be a means of keeping alive our faith and love be Sacramentarianism, be it so. As to the last charge, we deny it altogether. It is our very sense of weakness and our longing for the strength which fellowship can give, which has been the motive power of our work—the *raison d' être* of our organization.

The working of a Guild requires a minister who is in sympathy with the principle, an active and judicious secretary, and a nucleus of earnest members. Any further information will be gladly given by myself or by our Secretaries, Mr. G. Eyre Evans, Junior Reform Club, Liverpool, and Mr. Vernon Herford, Fallowfield, Manchester.

We hope in September to issue the first number of a quarterly journal, which will be sent post-free to anyone in your country for twenty cents per annum.

W. Carey Walters.

Essex Church, Kensington, London.

THE BEGINNING OF EVIL.

As Represented in the Legends of Many Peoples.

The third chapter of *Genesis* contains a story about the disobedience of the first man and woman, which is no doubt intended to account in some way for the presence of sin in the world. We do not know exactly where this story came from, but many reasons combine to make it probable that it had been told in very ancient days in the great valley of the Two Rivers (Tigris and Euphrates), where the forefathers of the people of Israel had once lived. How much there was to be explained, and how pathetic are the struggles of early thought to explain it! Look at the difference between man as he is, and man as we believe he might be: how strange is the contrast between life as we see it, with labour and pain and death, and life as we sometimes ignorantly imagine it could be, with no care or suffering or sorrow. Man, so the old Hebrews thought, had been made by Yahveh; he alone of all the animals had "living breath" breathed into him by Yahveh. He had mind, heart, soul—call it by what name you like—by which he could strive after the highest; but he was exposed to weakness and disappointment, to passion and trial, and death ended all. Here was a contradiction. This part of his nature and destiny did not correspond with his origin. How could this be accounted for?

Many tribes and nations have struggled to answer this question. Some have answered it in one way, some in another. Some have cared most about the pain and the trouble, others most about the sin and wrong. And those who have been chiefly concerned with what we call *moral evil*, have generally felt that in some way or other what we cal *physical evil* was connected with it as its punishment. Here is a story which does not deal directly with the difficulty, but gives a curious side-answer to it. It comes from the Indians of Guatemala, and is taken from an old book of native traditions called the Popol Vuh.

After the creation of the earth in the midst of the primeval waters, by the "Heart of Heaven," first plants and trees appeared, then animals. But when animals were called on to honor their father and mother and invoke the "Heart of Heaven," they could only cluck and croak, and so they were condemned to be killed and eaten. Then man was made of clay, but his face looked only one way, he could not see behind him, and the feeble creature was consumed in the water and disappeared. So a man was next formed out of wood, and a woman of pith; they moved about and multiplied; but heart and mind were still wanting; they held no memory of their maker and former; they lived as the beasts lived, and forgot the "Heart of Heaven," so they likewise perished. Then, though it was still dark, four perfect beings were made; they could see with their eyes and understand with their hearts; and as they comprehended and admired all exceedingly, they gave thanks to those who had made the world and all that is therein. But they saw and knew too much! So there was again council in heaven: "What shall

we do with man now? It is not good this that we see, these are as gods, they would make themselves equal with us; lo, they know all things, great and small." So the "Heart of Heaven" breathed a cloud over the eyes of man, and the globe of the eye was darkened, neither was that which was far off clear to it any more, but only that which was near. And the four men slept, and four women were made, exceeding fair to look upon, and when the men awoke their hearts were glad. And the men multiplied, and the ancestors of other peoples were created, but the earth was cold and damp, for there was as yet no sun. Moreover their speech was confused, and they left their land for cruel wanderings, until at length they somehow learned that they should see the sun; and as the sun rose, the beasts roared, the birds beat their wings, and the men bowed themselves on the ground, for their hearts were full. And the sun and moon and stars were at last established.

Here the real cause of the weakness and faults of man is the undisguised anxiety of his Maker that he should not be so clever as to rival the powers of heaven. The same answer substantially is given in a Greek story, though in a very different form. The old Greeks did not think of man as in direct moral relations of obedience to any one divine being; they only saw him as a part of the universe by which he was surrounded. And the gods who ruled its different forces guarded their privileges with jealous care. Men lived in the ancient days, it was said, free from disease and suffering. But when they were arranging with the great god Zeus about the duty of sacrifice, their champion Prometheus, the "Fore-thinker," outwitted Zeus in the choice of the best parts, and Zeus in anger kept back from man the comfort of fire. The race would consequently have perished, but Prometheus succeeded in stealing some fire from heaven, and conveying it to earth in the hollow stem of the plant called giant-fennel. So Zeus was more angry than ever, and he determined to be revenged. A beautiful maiden was formed under his direction; the gods and goddesses bestowed on her gifts of beauty and charm, so that she was called Pandora or "All-gift," one of them cunningon adding a deceitful spirit and treachery ls words. And the beautiful maiden, thus equipped, was sent to earth. Now Prometheus the "Fore-thinker" had a brother named Epimetheus the "After-thinker." Prometheus had warned him urgently not to accept any gift whatever from the hand of Zeus. But Epimetheus could not resist the graces of Pandora. It was the beginning of all woes. Hitherto the evils to which mankind were liable had been shut up in a cask, which had once stood along with a cask of blessings on the threshold of the great heaven-palace of Zeus. Then it had been entrusted to the care of mankind themselves. And now Pandora watched her opportunity, and opened the cask. Out flew calamities and diseases of every kind, and spread among men to destroy them. Only hope remained, but before she could get out likewise, Pandora shut the lid down tight. So now earth and sea are full of mischiefs, and there is no prospect of relief to come.

This story deals only with the sufferings and disasters which befall men. The idea of sin was not so powerfully present to the mind of the Greeks as it was to Isreal, or even to some other nations. And the notions which it contains—of men and gods trying to outwit and deceive each other by tricks and cunning—are not at all religious notions. Worship conducted by sacrifice in such a spirit is only a bargain, nothing more. There is not here anything like awe or reverence. Let us turn to the ancient Persians for another representation of the first days of man upon earth.

Unlike the Hebrews who thought that Yahveh made all things, storm and blight, venomous insect and wild beast, sickness and calamity, the Persians supposed that these were brought into the world by an evil power in opposition to the good. The great and good Ahura Mazda made the world; first the heaven, then the water, next the earth, and afterwards in succession, plants, animals, and

the original progenitor of men. But the enemy, Angra Mainyu, lord of the demons, went to the water and the earth, and tormented them. He produced all kinds of hurtful beasts, poisonous scorpions and locusts, so that no place was free from them. He brought pain, and hunger, and thirst. Then by and by Ahura Mazda made the first pair of mankind, male and female, Mashya and Mashyôî, and spake to them, saying: "Be the parents of the world. You have been made by me with perfect hearts as the best beings. Do lawful works with a perfect heart, think good thoughts, speak good words, do good deeds, worship not the demons." And they walked about and ate, and said: "Ahura Mazda has made water and earth, and plants and animals, and stars and moon and sun, and all pleasant things." Then came enmity into their hearts, and darkened their thoughts, and they said: "Angra Mainyu has made water and earth, and plants and animals, and the other things." And this lying word was spoken by the will of the demons; thereby did Angra Mainyu taste his first joy over them. And they both became sinners.

The sin of the first pair in this story consists in ascribing to the power of evil with wilful falsehood what they had before known to be the work of the power of good. The story goes on to relate how the first pair sinned again in eating more than they needed for nourishment through greediness of appetite. Next they learned how to make a fire, and to roast flesh. They clothed themselves in garments of skin; they dug in the ground and found iron, which they beat with a stone and sharpened in a forge. Therewith they hewed wood, and built a hut. But tools and weapons proved the instruments of passion; and they excited against each other wicked envy, and plucked each other's hair and face. At length, after fifty years, two children were born to them, and in time came seven pairs in all. And from these proceeded the families of the world.

In many respects this story is much nearer to the spirit of the Hebrew than the Greek tale of Epimetheus and Pandora. The first pair are made by the Lord of all good, and are directly responsible to him. The beginning of their transgression lies in their denying him. It is true that the story puts the blame upon the demons, much as Adam puts it upon Eve, and Eve puts it on the serpent. But there is a real moral offence. They do more than neglect a piece of brotherly advice like Epimetheus. They are false and disloyal to their Maker. He had made them for good thoughts, words and deeds; and their first sin lies in deliberate untruth, directed against him. It is of a deeper kind even than the offence of violating a positive command of Yahveh. It is a denial of Ahura Mazda altogether. The Hebrew story does not describe the serpent as wicked, like the evil *Devas*. It is only cunning or subtle, and there is not a word to justify the later identification of it with Satan, or the devil. The powers of evil are not leagued against Adam and Eve. So their transgression is more clearly their own. The serpent has no *power* over the pair. He can only suggest and mislead. Their sin is theirs, and not another's. This is the great lesson of the Hebrew story. We are responsible for our own wrongdoing. God has set us, too, to do his work. Are we each faithful to the charge he has given to us?—*Prof. J. Estlin Carpenter, in the Sunday School Helper, London.*

JAMES FREEMAN CLARKE, D. D.

In Memoriam.

On Friday, June 8th, at his home in Jamaica Plain, died James Freeman Clarke, the philanthropist and reformer, the writer of many books, the founder, and for forty-seven years the minister of the Church of the Disciples, Boston. For two years his health had been seriously breaking, though with one or two rallies that gave some new hope; but for several weeks before his death it had been pretty well known that he could not survive long.

His death will be very deeply and widely felt,—for no American Unitarian was more loved, honored and trusted by his own denomination, and none was

more widely or favorably known outside.

The Boston papers have of course spoken of Dr. Clarke with great honor, and given more or less full accounts of his life. On the Sunday after his death, Mr. Herford at the Arlington St., Dr. Hale at the South Congregational, Mr. Horton at the Second, and Dr. Bartol at the West, churches, made his life and work the theme of their discourses.

We think we cannot serve our readers better than by printing, as we do below, instead of an extended article of our own upon Dr. Clarke, the admirable editorial of the *Gazette*, nearly entire, and selections from the memorial discourses of the ministers named.

THE GAZETTE EDITORIAL.

The death of Dr. Clarke brings back to thousands of families old memories of his affection and thoughtful sympathy, and to the whole community is the announcement of the loss of a leader. There is not a part of this country where this loss will not be felt, and regret expressed. But it is natural that in Boston, where he was educated, where he has done so much of his work, and where he has died, the memories of him should be especially tender, as his life has been so closely and constantly interwoven with the lives of our people of every class and condition.

Mr. Clarke was a boy in the Latin School of which we are so proud. He was a graduate of our own college, in the class, more famous than any class upon the record, of 1829. He created a church here well nigh fifty years ago, from the pulpit of which he has almost every week given his lessons on the immediate needs of this people. He has filled public offices of the first importance. He has been a leading member of the more important private organizations, for education, for literary culture, for the common good. His face has been seen everywhere when men are in council for the best interests of the Commonwealth. He has lived through exciting experiences in peace and war. He has never been afraid. He has consorted with men who were the most unpopular at the time, and yet the men who were most popular have been glad to take his counsel. He has been a profound student in matters of religion, of theology, of philosophy, and social reform. But he had none of the airs of superiority. He was the simplest of men in his personal bearing, and he was happy, therefore, in the regard and esteem paid to him by all sorts and conditions of men. For the simplest and humblest felt themselves at home in the Church of the Disciples by the side of the wisest and most distinguished. Nor was there a man or woman in Boston who would have failed to ask for his help or advice, or who would not have received it had it been asked for.

Mr. Clarke passed through college and entered upon life at a period of the history of New England which may almost be called a Renaissance. The college men of that generation are fond of saying that Wordsworth was to them the apostle of a new creation. The new draughts at German literature and philosophy gave a stimulus wholly different from that of the classical enthusiasm of the years just before. The leadership of Mr. Emerson was felt even then, and the sway of Channing had not passed away. Mr. Clarke rejoiced in the freshness and largeness of the new life which was thus developing for his generation. He identified himself with its best utterances, whether of philosophy or of philanthropy. His earliest important literary work will probably be found in his translations from the German philosophers. His earliest appeals from the pulpit, like his latest, were the words of a man intensely in earnest, addressing his fellow-men with the full consciousness of the largeness of their work, as well as the largeness of his own.

It seems as if he could not bear, at the first, to remain in decorous New England, hampered as she was by the methods of old traditions. He went at once to Louisville, in Kentucky, as a preacher, at a time when Louisville was, practically, further distant from us than San Francisco or Seattle is to-day. He confronted there the closely-organized churches which believe in

creeds, and the more closely organized system of slavery. He uttered his challenge, blew his alarum, and gathered his company with the fearlessnes of an Amadis in the midst of a host of enemies. He left a mark on the public opinion of Kentucky which is not lost in half a century, and established, even then, a national reputation.

In the year 1841 he returned to Boston, and with a circle of friends, some of whom still survive, established the "Church of the Disciples" in this city. It was founded in a modest and wholly unpretending way; but, from the very first, men understood that it introduced, in the midst of churches which, whatever their communion, were certainly formal, a distinctly spiritual view of religion. It was positive, and not negative; it was friendly, and not cold; it was hopeful, and not fearful; it welcomed every one, and excluded no one. Conservative in its interpretations of Christianity, it was radical to the extreme in its expressions of politics. While the people were loyally devoted to their minister, the minister always instructed them that each was a sharer in his ministry. So soon as its attitude was understood, the Church of the Disciples became a harmonizing—we might say a central—organization in our ecclesiastical order. It would be difficult to say how many noble charities have had their birth in its conferences. It would be impossible to say how many strangers have found themselves at once at home under its roof.

The ministry of such a church has not proved an exacting task to a man of Dr. Clarke's industry and enthusiasm. It has been rather the foothold from which he has stepped right or left to whatever public duty demanded his attention. Boston has found him ready for any service, the Commonwealth has employed him, and the nation has known his name. Eager in the anti-slavery cause; interested in every detail of the war; foremost among the early voices which plead for reform in the civil service; an authority on matters of education; one of the directors of the public library, Dr. Clarke has been known intimately among the men who have had most to do with the direction of public affairs. Meanwhile, he never lost the scholarly tastes of the beginning. Any impudent charlatan, who had the audacity to manufacture ecclesiastical history, in the supposition that Boston was too busy to investigate his falsehoods, received from Dr. Clarke his immediate exposure. Any distant point of suffering which sent an agent here to interpret its necessities, found in Dr. Clarke the mediator whose judgment was relied upon by the rich and powerful. Meanwhile, in the calm studies of the night, he would sweep the heavens with his telescope, and, when the University appointed its committee on the observatory, it looked to this careful Greek scholar, to this adviser of politicians, to this friend of the poor, and found in him a man not unaccustomed to the excursions of modern astronomy.

No wonder that the death of such a man brings sorrow to every intelligent household in this community. No wonder that his family receive to-day the sympathy of a family vastly larger, of those whose gratitude he has commanded by the unselfish success of an untiring life.

From Rev. Brooke Herford.

Though Dr. Clarke was a preacher of singular elevation, directness and moral power,—a preacher of sermons which hundreds loved to hear and thousands to read, yet it is not alone as a preacher that the people will think of him. Beneath that calm, gracious exterior, which we have all known so well, and which is perhaps all that the younger generation know of him, there was a reserve force which in his earlier years found scope and did its part in the great conflicts that now are history. I hardly realized it, till lately, talking with some of our older men, I found how when the young Freeman Clarke first came to Boston, after his seven years' ministry in Kentucky, which was then the Western frontier, he was regarded by the sober elders of the Boston churches as a good deal of a firebrand! He had gone to that missionary outpost

at Louisville with his heart on fire fired with the possibilities of the West, feeling that everybody was recreant who did not go thither. He published a little Unitarian paper (the *Western Messenger* I think it was), in which he tried all things in earth and in heaven, and especially in the Unitarian churches, by the scale of his own chivalrous courage and high ideals. Woe to the man or the church who came short!

One of the Boston clergymen of those days—a grave dignitary of that older style which disliked the new, more popular activities that younger men were pushing half a century ago,—preached on his twientieth anniversary, from the text, "This twenty years have I been with thee!"—a sermon thought a good deal of in Boston and duly published. But when a copy of it went west, and came under the critical eye of young Clarke, the comment that went forth in the *Messenger* was to the effect that after that text "This twenty years have I been with thee," the next sentence ought to have been "and done nothing for you all that time!" No wonder that when the young man came to Boston to try to start a more active and popular church here, the older ministers gave him but scant welcome at first. Many who were dissatisfied with the older fashioned jog-trot churches left them indeed and gathered round him, but the ministers looked all the more askance. Some of them refused to exchange, and one of them described that new church of his as "flying a piratical flag." But the young minister held on his way—perhaps grew wiser in his zeal, but not less strong.

Why do I speak of such things which are mostly forgotten? Because they bring out in only stronger relief the growth and development of his life—that growth in thoughtful fairness, in tender consideration for others, in generous appreciation even of those from whom he differed, which, as the years went on, became his special characteristics. It was like the change which turned "the son of Thunder" into the "beloved disciple," wiser and tenderer, yet not less strong. He was the one man—I think the only one—who would exchange with Theodore Parker, when Parker was generally regarded as outside the pale,—not that he at all agreed with Parker's views, but that he would not have him shut out of fellowship—and for that act of chivalry the wealthiest supporters of the young church left him, so that it became a doubly hard task to build up his church: but still he built it up. There again came in his rigid and absolute faith in what he thought right. He believed the pew system to be wrong, and so he would have none of it. His church should be an open home for all, and its expenses should be met by everyone contributing voluntarily, according to his means. Some people tell me that this has resulted in the wealthier supporters having to give a great deal more than the rest, and they seem to think that that is an indication of eventual failure. That remains to be seen. I do not believe in true work falling to the ground: and certainly during his own noble life and deeply religious ministry that church has been one of the strongest in Boston, the religious home of hundreds who could hardly have afforded the cost of seats in our older proprietary churches. In the ministry of that church, Dr. Clarke ripened and deepened, and grew into the affection not of his own people alone, but of the whole city. All this was long before I came here, and many of you could tell the story of that ministry better than I can. His share in the great movements of anti-slavery was prominent. He was never as I gather, one of the vehement agitators and fighters, but in his quiet, absolutely fearless way, was always openly helping on that side and daring to be in the right. Then when the great war came—the time that tried men's souls—his was one of those deep, strong influences which kept the struggle to its highest issues of freedom, and always, in every movement for social and political reform, standing for what he has thought right, never shrinking from taking the part of a citizen, and even when taking the most unpopular side, doing it with a fair and tolerant spirit which made him in these latter years one of

the most trusted men in all this Commonwealth.

It is only in these later years that I have known Dr. Clarke and have been privileged to call him friend. When I came to America, thirteen years ago, he was in the very fulness of his power. For years I had read his books; for years he had been one of the famous Americans whom I hoped some time to see. I can only say that through these years of my life in this country he has been such a friend and counsellor as one does not often find. There seemed nothing that he had not read, and few of the noteworthy men of the past half century whom he had not met and known; a great lover of nature, and knowing something of its every field of wonder and beauty; in astronomy, more than a student, one deeply versed in it, and the first in some notable discoveries; a great lover of art, and so steeped in poetry that he seemed to have the poets of the present and of the past at his tongue's end—and yet never for a moment lost in any cloud-land of mere sentiment, but with the keenest grasp of all upon the living human topics of the day, and all held, looked at and loved in the light of a great strong, happy religious faith. This was the over-mastering interest of his life, and even though it might not be distinctly mentioned, you never could be with him without feeling it. There was something especially helpful in his religious faith, in this that it was the faith of one who had never been afraid to "prove all things." There was no conventionality about it, no clinging to old thoughts and ways from fear of investigation. Never was a mind more utterly free, and in these days, when it has been a good deal taken for granted that any one who thinks freely must be a good deal of a sceptic, it was refreshing and strengthening to find one who was noted for his utter openness of mind, yet holding fast to all the old foundations of religion—God, prayer, immortality and the divine leadership of Christ—and holding these not as "perhapses," or in faint shadowing phrases, but as great certain facts of being, as real as the rocks or stars! I remember well—I think I always shall—how he talked of all these things one day last summer when he was recovering from his long prostration and had sent for me to come and see him. Precious hours those were as we sat looking out over the sea at Magnolia, for even then it had been doubtful if he would ever be sufficiently recovered to take his old place. But he had great faith that he should. He said to me: "There are still some things that I want to say to my people, and I think God is going to give me a little more time yet to say them;" and a little time was given him; and those who heard him during the few months after he had returned to his pulpit last fall felt that there was a tenderer, deeper power than ever before in his words. But it was only for a little while. Then we heard that he was laid aside again; and though even from this last weakness he rallied for a moment, just enough to finish the course of sermons he was giving on the seven petitions of our Lord's Prayer—those "five loaves and two fishes" which have fed the world—yet even the last of these was read for him by one of his people. But the deepest, last word, I think, was that little poem he wrote at Lakewood, N. J., and it breathes the spirit of one lying back in the Infinite arms and feeling that, whatever comes, "all is well."

FROM REV. E. A. HORTON.

Dr. Clarke's company and services were always much sought after. He demanded no respect; the people gave it. There were many clamoring pulpiteers who claimed to serve the people, but with what false notions they filled the pews! But here was a man who never flattered the people, fed them with no honey. Often the truths he uttered made them smart, but they knew the truths came from one who was their best friend. His messages were to the common people whom he loved.

Dr. Clarke had strong characteristics. He possessed a sound mind—an intellect that could look straight through a problem. He had a tenacious memory, which was everything to him. By its

help he called science, history and literature to his aid. He had moral courage, —knowing not what the fear of man was. He had great power of assimilation—power to look into a turmoil of discussion, and, finding similarities, draw them out and range them side by side. He had scholarship, and came of a scholarly, refined lineage. The lore of libraries was familiar to him, but he used it as an agency and did not wear it as an armor for display. He had a deep, warm love of humanity—living ever to serve his generation. Above all he had a dominating equipment of faith that almost appalled us, and was an optimist from root to branch.

Dr. Clarke did his work and exerted his influence along several different and distinct lines.

First he was a preacher, a real preacher. He always carried a message into the pulpit; he spoke with authority; mere literary embellishments were held by him as frivolities; the calm, steady voice, the thoughtful spirit, the high moral purpose, made the sermon a living thing. He preached to both the intellect and the heart; he sought to inspire by the logic of analogy and of life.

In the best sense of the word he was a theologian, and as such wins our admiration. Be not deceived. Think not that he who forges intricate links "long drawn out" of scholastic reasoning is necessarily the great theologian. The Channing type is seership and spiritual insight; a penetration to central truth and co-ordination of all else with it. Dr. Clarke held a rational, consistent theology, and taught it with the intensity which belongs to a vivified mind. He taught the love of God, the worth of man, death a transition, eternal progress, the brotherhood of races, continuous revelation, and a universal church. The need of the hour is consistency. Christians pray to a Heavenly Father, and then predicate everlasting torture, total depravity and election. Dr. Clarke believed in eternal goodness, and allowed no doctrine to conflict with that central truth.

As a philanthropist, he found constant exercise of good will; he co-operated in every new scheme—coffee houses, boys' clubs, industrial teaching. The wail of human woe arising anywhere stirred his soul. As a reformer he stood forth and challenged abuses along the line of citizenship. As a critic, he dispassionately examined history, the Bible, theories, literature, and reported the unvarnished truth. In the capacity of teacher he excelled in lucidity, and as a poet he lives in tender stanzas not a few.

I predict that at least three of Dr. Clarke's books will live, viz., "Orthodoxy, its Truths and Errors," "Self Culture," and "Every Day Religion." The Unitarians are a small body, but our existence was justified in the production of James Freeman Clarke.

FROM DR. BARTOL.

My dear brother Clarke ventured himself and all his fortunes on his convictions with a daring as complete as ever carried any fresh recruit or officer to the front. In or under his soft mould we saw an iron strength. Yielding as the willow, yet stubborn as the oak, his soft audacity was astonishing and attractive alike. How his parishioners and friends lived and basked in his genial presence! He told me when travelling he would go through all the cars of the train to find somebody he knew. He cheered everybody with his cordial greetings and warmed himself at the hearth of all human affection. Gracious in his mood, the meeting-house was not more set. He was ever ready to take the initiative when his conscience spoke. He introduced not generally accepted novelties, such as lay preaching and free pews. He advocated woman suffrage from the start of that political claim. When his own (Republican) party in politics showed what he thought signs of degradation and corruption, perhaps not considering that lower deep of huge hypocrisy of which Milton makes Satan speak in hell, yet for evil or good he joined that secession of Independents whose little minority as a make-weight turned the scale in favor of the Democrats at the last national election. Agreeing in opinion with him or not,

let us respect him for his honesty and his worth.

What a toiler he has been! He certainly belongs to the industrial class—a laboring man, to teach and lift the people was his aim. He has written many books; and, after the first, the public wanted another and a third and a fourth, always some volume from Dr. Clarke. Beyond that of any other theologian of his time his style of writing, simple and direct as Cobbett's or Swift's, meets the general understanding of the folk. Though a hard-hitting controversialist, he was of a catholic temper. As pronounced a Unitarian as ever lived, yet if he discourses of the errors of orthodoxy he gives equal space to its truths. Never was a more many-sided reconciliation in religion than he tries to bring to pass.

A quiet manner in the pulpit was Dr. Clarke's: no violent gesture, no shriek, a conversational tone, as if what he was saying were the perfection none could dispute of reason and good sense.

Some men stick to us like wax and some stand before us like a bar. Dr. Clarke combines sympathy with individuality. He loves to associate and hates to exclude. He would belong to and use organizations and not be by them confined. He likes *Freeman* in his name. His anti-slavery contemplates intellectual emancipation. Apparently slow to move, devoid of nervous haste, he can, however, answer swiftly to a sudden call. When I once told him he was the tortoise outstripping the hare in Æsop's fable, he answered he could be the hare, too. Such volume and weight did he possess, this stalwart man, that when a call was in question for him to go to New York, it was said we might as well attempt to move Bunker Hill monument. The marvel was that his conscience was his intelligence. His genius was born of the moral sense. The sign he would conquer by, was integrity and justice to all. Great men are not always great talkers, but they are always good listeners; and listening to the voices without and within, human and divine, makes them great. When I was unofficial chairman of the so-called Radical or Chestnut Street Club, he asked leave to come to the meetings, in which with great acceptance he spoke. But he was never a radical in the extra-Christian sense. He clung to the Christian faith and the Christian name as being spiritually and historically charged with more meaning than can be crowded into any abstract religious terms, as did Channing and Dewey and Walker, and as do Martineau and Hedge, names strong enough to be gospel proofs. For the undertaking of Western Unitarianism to omit the word God as doctrinal from conditions of church fellowship he published his protest.

From Dr. Hale.

Such a work as Dr. Clarke has done for forty-eight years in such a pulpit as that of the Church of the Disciples, is central and fundamental in the growth of a town like ours. No man will estimate the number of people who have listened to his words, or read them as they have been printed week by week and sent literally over the whole world. And far less will any man estimate the weight and worth of these words. How many men and women who had been blinded or deafened or stunned and stupefied by the blows of the stupid giants of mediæval Orthodoxy—how many of such wounded and sore men and women have been comforted and strengthened and made alive again at his word and touch!

But great as has been the influence of his weekly sermons, perhaps the influence of his books has not been less. The passionless simplicity of his writing—what I called his judicial fairness—his freedom from gush or cant or overstatement of any sort, his reliance at the same time on the idea, his willingness to trust his boat on the infinite tide, all these qualities have given to his books a circulation of a kind—I do not say of an extent—which is, I believe, unknown to any other American theological books of our time. It is interesting to observe that they are not nearly so largely circulated in Unitarian as in Orthodox circles. This is mostly because the Orthodox circles are so much larger than the

Unitarian circles. There is a frankness, a squareness, a freedom from apology with which he dwells on the largest and most sacred themes, to which pure Orthodox writers are not given, and which Orthodox readers, therefore, are not accustomed to. It is the frankness of a pure idealist, a real son of God, who was born free; and while he is careful and thoughtful as he handles the jewels of truth in his Father's palace, he does not handle them as if he were an outsider. He was born there himself; he has seen these things from his babyhood; there is nothing strange to him that he should have them in his hands and be showing them to you.

I put in print not long ago a charming story about one of his sermons, which illustrates as well the circulation of his books of theology. A preacher in a close creed church at the West had preached one of them, pretending it was his own. It was so much better than the people were used to that they insisted on printing it. And the poor man had to consent, be the risk of exposure what it might be. The printed sermon was sent to Dr. Clarke's Boston publisher. And then when Dr. Clarke himself heard of it, he would not have the man exposed. "Why should I care?" he said, "if the truth is only proclaimed, that is all so much the better."

His hold on the world of thoughtful readers was not in any narrow or technical or professional line. The two great volumes on the "Ten Great Religions" have done more than any books or all books put together to show the religious people of this country the real fatherhood of God, and that He has not left Himself without a witness anywhere. How could God be so cruel as to leave three-quarters of the world in abject darkness and give to only the little Christian quarter a gleam of light? That question has distressed many an eager girl and hearty boy, it has lingered unspoken where men were slow or heedless about what was called the support of missions.

In the "Ten Great Religions"—a book which has been studied by laymen as well as preachers in every communion of Christians—this great teacher—that is what Dr. Clarke is—has shown to eager students how it is that what we call the Christian religion, because it voices absolute religion, takes up and develops the work of all the great religious teachers of all time. The book is a noble illustration of what the Master meant when he said: "I am not come to destroy, but to fulfill." Had a man done nothing in forty years of life but to enlarge people's idea of what the work of Christianity is, as this great man has done it, he might well die proud and happy.

THE PROPOSAL OF DR. MARTINEAU TO PRESBYTERIANIZE UNITARIANISM.

It probably would not be an overstatement to say that no event has taken place in connection with English Unitarianism for many years that has been looked forward to with so deep and general an interest, as the reading of Dr. Martineau's paper on Church Organization at the recent Tri-ennial Conference of Unitarian and other Liberal Christian Churches at Leeds. Dr. Martineau holds a most distinguished, not to say a unique place, not only in his own denomination and country, but in the Christian world. He is not simply, by general agreement, our most eminent living Unitarian, but he has attained an eminence as a thinker, scholar, preacher, educator, and, above all, prophet of the spiritual consciousness in man, which is too lofty to be bounded by sect or even national lines. The tendency seems apparent on every hand to assign him, by steadily growing unanimity of consent, the place of the best furnished, the profoundest, the most catholic, the most fruitful religious thinker of our generation. It was not strange therefore that an elaborate and carefully prepared paper from him on a theme in which he was known to be deeply interested, and of vital importance to the welfare of Unitarianism in England, should be looked forward to with much more than usual interest.

The problem of the organization of liberty in one of the greatest, perhaps

the very greatest, that our modern world has to face. It is at once a political and a religious problem. In the state we see at least an approximate solution, in such a government as that of our own Republic. Here, with a freedom for the individual nearly or quite as great as it seems possible to attain, we have at the same time a governement which is effective and powerful. That is to say, while every individual is left with a liberty which is almost absolute, to pursue his own just and right ends, at the same time all these separate individuals obtain through the government a union of strength and a co-operative power, which enables them to secure for themselves such common benefits, of protection, justice, co-operative service on a large scale (e. g. postal service, etc.) as the world has never before known.

Now the question is, can an equally satisfactory solution of the problem be wrought out for itself by the Church? The problem is essentially the same in the Church and the State. For thousands of years there has been no lack of strong political governments. But they have generally been as tyrannical as strong. Nor has the world been without governments under which there has been more or less freedom—sometimes a very high degree of freedom. But they have generally been as weak and ineffective as they have been free. Essentially the same is to be said of the church. For centuries we have had churches so strongly and efficiently organized as to be worthy of all admiration. But they have invariably been soul tyrannies. Side by side with these we have had other churches which have fostered liberty,—a few going so far as to clear themselves of all tyrannies and ensure for their adherents full freedom of reason and conscience. But, alas! in connection with such there have generally been associated organic weakness, isolation, a tendency to extreme individualism, a fear of all unifying, co-operative agencies, a jealousy of organization, which have too often proved fatal to growth or strength. Is it not time for the Church to learn the lesson which the State is at least beginning to learn that government and liberty are not incompatible; that organized strength does not necessarily mean tyranny; that liberty itself may be organized and still remain liberty, nay may be all the more perfect and complete liberty because of the larger power and effectiveness it gains from organization?

It is to a clear, open-eyed, unequivocal facing of this great problem of the organization of liberty by the Church, that Dr. Martineau has summoned the Unitarians and other liberal Christians of England. Nor did he stop with simply showing the *need* for such organization. With a care, a patience, a breadth of view, a thoroughness, that evince how deep is his sense of the importance of the subject, he elaborated and laid before his constituents a plan whereby in his judgment such organization could be effected and made successful.

Of course, many of the details of the plan have an application only to the special circumstances and conditions of the liberal churches of England, and do not apply, for example, to our churches in this country. Indeed, one of the characteristics of the plan that is most striking (and perhaps we should say most unexpected, coming as it does from one whose life has been given so largely to study and reflection and so little to practical affairs) is its masterly handling of the purely administrative questions involved, and its careful elaboration on its whole practical side, so as to meet the peculiar and by no means light difficulties that rise up before the English churches when they attempt out of their isolations and diversities to form an organized unity.

Dr. Martineau's scheme of church organization cannot be better epitomized than by the word Presbyterian. His paper before the Leeds Conference was a powerful plea for the superiority of the Presbyterian, over, on the one hand, the Congregational, and, on the other, the Episcopal forms of church organization and government, and a careful statement of ways and means by which, in his judgment, the Presbyterian system could be made available for the needs

of the Unitarian and other liberal Christian churches of England.

This whole position of the superior adaptability, or indeed of the adaptability at all, of the Presbyterian form of church organization to the wants of Unitarians, seems somewhat startling to us in this country, accustomed as we are to a purely Congregational system. But Dr. Martineau makes it clear that, as a matter of fact, soul liberty has flourished quite as well under other forms of organization as under the Congregational, and that Congregationalism has proved itself capable of tyrannies quite as severe and dangerous as either of the other great types,—certainly quite as great as Presbyterianism. This of course we ought to have known without his reminding us of it, for it is simply matter of plain history. We have only to look back into the past to see that the Puritans (Congregationalists) of early New England (yes and of old England too) were terrible spiritual tyrants and persecutors. And we have only to look about in the Christian world to-day to see that in the Episcopal Church of England and the Presbyterian of Scotland, are found as much breadth and freedom of thought as in any Congregational body that is not Unitarian; while Unitarianism itself in Hungary is Episcopal in its church organization and government, in Ireland it is Presbyterian, and in England it is mainly of Presbyterian antecedents. Even in America the first church to openly adopt Unitarian views was an Episcopal church —King's Chapel, Boston.

Dr. Martineau's arguments in favor of the Unitarian churches of England adopting the Presbyterian form of denominational organization, were based partly upon the fact that a large part of those churches were originally Presbyterian, and hence in adopting Presbyterian forms of organization would only be returning to their true line of historic connection and development. But in addition to this he urged very strongly the intrinsic superiority of Presbyterianism, in and of itself, to every other known form of church organization and administration. He institutes a comparison between the Church and the State which is very suggestive, showing that the Congregational idea in the church corresponds to the democratic in the State, the Episcopal idea in the church to the monarchical in the state, the Presbyterian in the church to the republican in the state; so that whoever believes republicanism to be the highest and most perfect form of government, the form best adapted to secure at once efficiency and strength in administration, and liberty to the individual, is driven by his principles (as applied to the church) to Presbyterianism.

Dr. Martineau's argument here is so strong and suggestive that we should not be justified if we did not give it nearly in full. He says:

> The orderly management of human social affairs is really susceptible of only three main forms, which turn up alike in the civil and in the ecclesiastical province; and the working of each one of them in the State will sometimes exhibit its character with less disguise than when we look at it only in the church.
>
> (1) The elementary form is that of a *village community*, a simple group of homogeneous families, living under equal conditions, by rules of their own framing, under elders of their own choice. Such a community might be completely self-sufficing, if it existed on an oasis in the desert; its disputes adjusted by the elders; its laws and imposts and elections determined by the general vote. The inadequacy of this provision reveals itself when other communities multiply around, out of relation with which, sympathetic or competitive, complexities arise which the separate autonomies cannot resolve. In short, the co-existence of equals is the negation of government. This is the fatal flaw in the French doctrine of the *Commune;* as it was in the ancient rule by *single Cities*, each controlled by the primary assembly of its own citizens, while yet ambitious to be a territorial State. Precisely this is the congregational system in the church. True, each Christian communion in a Proseucha is *complete in itself*, so long as there is no other; just as a family of three is complete, till there are four, five, six. But each addition brings new duties, new affections, new subordination; and the pride of independence and the right of indifference, in the separate units, are thenceforward out of place and constitute a denial of obligation. Not even the bonds of Christian sympathy suffice to prevent the feuds and divergencies among a number of co-equal but detached societies; just as the

common Hellenism of the Greeks could not prevent constant wars, or give them a common history and civilization. That a swarm of primary assemblies should long continue to have the same preponderant wishes, and decree the same things, is as little possible, as for a fleet of sailing ships, in the midst of ever-veering winds and through a dark night, to be found together in the morning.

(2) In *monarchical* government (often induced by reaction from the former) we have the opposite extreme, never quite divorced from the conception of Divine right, vested in a human person. Its ecclesiastical application is seen in the *Hierarchy* of the Episcopal system, the grades of which are occupied by officers under appointment from a heavenly King, to whom alone they are responsible; and *whose Will*, and not *that of the governed*, is their rule. On this fiction I will only remark, how curious an illustration we have here of the *early political ripeness* and *slow spiritual maturity* of the English genius; in its bold rejection, under the Stuarts, of Divine right in the State, and its childish retention of it in the church. Were Episcopacy rid of this pretension, a fair case might be made for it, on the ground that gradations of official authority were favorable to a just order. But, resting as it does with one foot on a hollow superstition, and the other on popular forbearance, it totters to its fall.

(3) The Swiss system of the "Reformed" church concedes legislative functions neither to the primary congregational assemblies, one by one, nor to the Prelacy, as a sacred order; but, assuming the fraternal equality of duly enrolled ministers, and the competency of the Christian laity to judge of ecclesiastical affairs, vests the administration of all collective concerns in *Representative Bodies*, elected by the separate societies, from their own members, clerical and lay. Securing itself against both municipal humors and hierarchical dictation, it appropriates the great modern instrument of combined order and development for a free people; and, accordingly, has played part in the struggles and accompanied the wanderings of free peoples all over the world; Huguenots, Flemings, Dutch, Swiss, Scotch,—all have carried with them to new continents and islands a church-order of which they have never repented. In Scotland there have been plenty of schisms, by which successive swarms have been severed from the Established Church; but every one of them has carried off with it the old church-order; it has never been *with that* the quarrel has arisen. And in Switzerland and Holland it has flexibility enough to persist through theological changes quite as great as have been needed here.

I deplore, then, the arrest, by the *Caroline* persecution, of the natural course and power of development, and the enforced substitution of the isolated congregational system which had repelled us from independency. I recognize, in the obvious desire for union, a healthy revival of the best spirit and true discernment of our forefathers. And if union is to be effected, I believe that neither experience nor invention can commend to us a form more effective, more popular, and more in harmony with the genius of our civic life, than that of which *they* and *we* have been bereft, [viz. the Presbyterian].

All this is exceedingly suggestive. Of course the *historic* argument would operate to hold *us* as Unitarians in *this* country to our *Congregational* polity, as the same argument would lead our English bretheren to return to Presbyterianism, since most of *our* antecedents were *Congregational* as most of *theirs* were *Presbyterian*. But the argument which Dr. Martineau makes in favor of the *essential superiority* of the *Presbyterian system* is one which we in America as well as the Unitarians of England, may well consider with care. It ought at least to have the effect of making us see that the extreme jealousy with which we foster our ultra church independency, and the extreme unwillingness which we manifest to lay any of that independency aside for the sake of a more effective denominational organization and life, is not wisdom, but unreasoning prejudice and folly. It is clinging to the crude democratic, instead of advancing to the higher republican, idea. It is as if we preferred to have our country a thousand petty democracies, instead of one republic.

Dr. Martineau's elaborated plan whereby he would carry out practically the organization of the English liberal churches under the Presbyterian system, we need not give,—the less since in our "English Notes" last month we explained the system in its more important features. It is only necessary to say that he would restore the old local Presbyteries where remnants of such remain, and create new ones in localities where there are none, and, of course, create a General Assembly, made up of carefully chosen representatives, ministerial and lay, from all the local Presbyteries, together with the presidents and professors of theological colleges. "So might we construct, as I believe," he

says, "a true working parliament, which would find our weaknesses and develop our strength, and secure for us precisely that pervading evenness of order which is the condition of healthy growth and life."

Are we not compelled to believe that he is right in his claim? If a parliamentary government combined with local governments (and unifying them) is better for political England than a vast number of almost unrelated local governments would be, must we not think the same true of Unitarian or liberal Christian England? And would not the same be true of America, or any other land? Must not the primitive and crude democratic system (good on the scale of one church or community, or perhaps even half a dozen closely contiguous churches or communities) give place to the larger and more developed republican system, before effective administration on any large scale in church or state can be secured?

Dr. Martineau recommended in connection with the adoption of the Presbyterian system of church organization, also the adoption of the Presbyterian name. He would have the Unitarians of England and those who affiliate with them, call themselves the "English Presbyterian Church," instead of, as now, the "Members and Friends of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations." His arguments in favor of the Presbyterian name were at least in part local—such as would not apply elsewhere than in England. With us in this country the Presbyterian name would of course be wholly out of the question, for the reason, if there were no other, that we already have a long-time established and powerful orthodox church here of that name. But the value of the Presbyterian system of church organization is wholly independent of name, and might be adopted, wholly or in part, with perfect propriety in connection with the name Unitarian. This, many in England see. For example, the editor of the *Unitarian Herald* of Manchester, in an able editorial on Dr. Martineau's plan, says:

"We want organization. 'Presbytery' affords the most easily available form for it. To it all the churches are tending. The Congregationalists are seeking it by their local unions, and their Central Union. To it, the Episcopal church is tending. The Court of the Bishop is becoming more and more of a Presbytery, with only a permanent Moderator, Speaker, or Chairman, instead of a movable one. The Methodist bodies are all becoming more and more Presbyterian. Even the Wesleyan body is giving a place—its due place—to the laity. Why should we not Presbyterianize as all the other churches are doing? We accept Dr. Martineau's as the very word we wanted."

On our part we believe Dr. Martineau's great plea for less of selfish isolation, less of unnecessary and foolish ultraism of independency, and more drawing together in sensible ways for united wisdom and co-operative work, is exactly the word that the Unitarians of America, as well as those of England, need. And we believe that the path by which he urges that the change must be reached is the true and the only possible one. Just as in the world's political evolution the weak and isolated democracy has developed into the strong republic, gaining power and efficiency, while not losing, but on the whole enlarging its liberty, so in the progress of religion and religious institutions we may and must pass on from the weakness of individualism to the efficiency and strength of associated and representative organization and administration.

To some extent we are beginning to do this in this country already. We have a National Conference, and local Conferences, to which after a fashion we send delegates. But we clothe them with no power, and thus leave our delegate system hardly less than a farce. The place where we come nearest to giving our delegates some real power is at the annual elections of the American Unitarian Association. Here we empower them to assist in electing a Board of Directors, of eighteen men, to whose hands are committed the management of certain denominational funds and missionary interests. But aside from this, we have little among us that is "representative,"—very little that can

be called administration or organization.

As a denomination we are in the crudest democratic stage. And what is worse, so far in our history there has been strangely little disposition to get out of it. Indeed there are not wanting some among us, who, caring for progress in everything else, in this matter of denominational oganization seem to hug and fondle our stationariness, crudeness, impotence, as something precious. Men who in matters of the state would brand as insanity the proposition to go back to the weakness and isolation of primitive democracy are content in matters of the church to remain in the same isolation and weakness, and even glory in it as if it were a mark of superiority instead of inferiority.

None too soon, therefore, has come Dr. Martineau's powerful essay. The same thought coming from a less influential source would be likely to make little or no impression in this country, so firmly are we joined to our idols of ultra Congregational independency, and so firmly fixed in mind we have it that no other form of church organization is compatible with religious liberty and progress. But the powerful argument of Dr. Martineau and the discussion which is certain to grow out of it in England we cannot escape the influence of. We are sorry to say, we are not sanguine, from what we know of the English churches, that Dr. Martineau's scheme will be adopted, at least in the form in which he has proposed it. But whether it is or not, it will do much to destroy illusions, and cannot fail, we believe, to give to the Unitarian and liberal Christian churches of both England and the United States an impulse in the direction of a wiser, stronger and better denominational organization. We can never again be so complaisant in our individualism as we have been. We have had a vision of the poverty and weakness inherent in our ultra congregational system, and a picture of something better, which will not be lost. We may not become Presbyterian in name, —it is certain that we shall not in this country; we may never become in all respects Presbyterian in government, but that we shall sooner or later lay aside our foolish identification of liberty with ultra individualism and extreme congregationalism, and adopt many of the valuable features of the Presbyterian system, we have no doubt. And the sooner we all begin moving carefully and wisely in that direction the better it will be for us. J. T. S.

MRS. CHANT ON LONDON POVERTY.

Mrs. Laura Ormiston Chant has spoken on many subjects in this country during her crowded weeks here, but upon none with more earnestness or power than upon the poverty and degradation of London, and the earnest work which a great army of as noble men and women as the sun ever shone on are doing there to make things better. In one of her lectures in Ann Arbor she told the following incidents in her own personal experience, which throw strong light upon the terribleness of the poverty and suffering in the great English metropolis,—poverty and suffering, alas! nearly if not quite equalled in some of our great cities on this side the sea. She said:

"I started out with a friend one morning before daylight for a walk over the Thames bridge, a favorite sleeping place for London's poor, and there we saw 207 men and a number of women, sleeping out in the open air, in their helpless piteousness, grouped together in various positions, the head of one resting on the body of another, two or three here and there huddled together for mutual comfort, and occasionally would be seen the poor, wan, upturned face of a helpless starving woman. Oh! it was a picture, a study for future artists. It was an awful sight to see 207 of our brothers and sisters out there sleeping or walking wearily up and down the whole night long. It was enough to break one's heart.

"Another night about two o'clock, accompanied by my husband, I was driving through the streets, and saw a young girl not more than 16 years old, carrying a little babe, slowly walking up and

down, alone and unattended. I went up to her and asked if she had no home. With an oath she turned on me and demanded what business was it of mine whether she had or not. After some persuasion, she told me she must remain in the street till morning; that her husband had come home drunk, kicked her and her child out of doors, and so she must remain walking up and down till he saw fit to let her in the house again. I took her into my cab and drove to a coffee house, where for a small sum of money, I procured her some nourishment, and then bade her good bye. I could not get her to leave the drunken brute of a husband, but turning away, she said with a sigh, 'There's only one more hour to wait, then he'll let me in.' I tell you, my friends, the price of the salvation of our fellows is our eternal vigilance. It is in these awful depths of misery and crime that we find our newspaper tragedies.

"If wages for men and women for the same work were alike, it would have a great tendency to decrease debauchery and crime, and to stop this awful struggle for existence. But the wages paid the working women of London are nothing. Six cents they receive for making a white shirt, and find their own thread and needles. But you say, why don't they strike? Yes, the men can strike and get higher wages, but let the poor women strike and their work is taken away from them altogether, and given to others. The great curse of the sewing women is the middlemen or 'sweaters' as they are called; and no less than 13 of them share in the profits between the sewing women and the retailer. A woman, possibly with two or three children, makes a pair of trousers requiring four hours' work, for which she is to receive two pence. She takes them to a 'sweater,' under whose contract she is working, and he looks them over, and finally finds fault with the button holes; they are not worked enough. He says 'You must be drilled—stand there!' She stands there hour after hour, for if she stirs she will lose her money. Think of it! She has perhaps left a little babe at home, which is perchance crying from hunger. Yet stand there she must. The next day she returns and stands in the same position till she has been sufficiently 'drilled' and the 'sweater' gives her her money.

"Oh, my friends, don't grow weary of your immigrants. If you could realize how they are crushed down by the poverty of foreign lands; how they long to reach the shores of free America, you would bid them welcome."

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Rest in the Lord.

God draws a cloud over each gleaming morn.
Would we ask why?
It is because all noblest things are born
In agony.

Only upon *some* cross of pain or woe
God's Son may lie;
Each soul redeemed from self and sin must know
Its Calvary.

Yet we must crave neither for joy nor grief;
God chooses best;
He only knows our sick soul's fit relief,
And gives us rest.

More than our feeble hearts can ever pine
For holiness,
That Father, in his tenderness divine,
Yearneth to bless.

He never sends a joy not meant in love,
Still less a pain;
Our gratitude the sunlight falls to prove,
Our faith the rain.

In his hands we are safe. We falter on
Through storm and mire:
Above, beside, around us there is One
Will never tire.

What though we fall, and bruised and wounded lie,
Our lips in dust?
God's arm shall lift us up to victory:
In Him we trust.

For neither life, nor death, nor things below,
Nor things above,
Shall ever sever us that we should go
From his great love.

Frances Power Cobbe.

MONDAY.

Strive, Wait, and Pray.

Strive; yet I do not promise
The prize you dream of to-day
Will not fade when you think to grasp it,

And melt in your hand away;
But another and holier treasure,
You would now, perchance, disdain,
Will come when your toil is over,
And pay you for all your pain.

Wait; yet I do not tell you
The hour you long for now
Will not come with its radiance vanished,
And a shadow upon its brow;
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

Pray; though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer, not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

Adelaide Procter.

TUESDAY.

Contentment.

Some murmer, when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How love has in their aid,
Love that not ever seems to tire,
Such rich provision made.

R. C. Trench.

WEDNESDAY.

Pure Religion and Undefiled.

He whom Jesus loved hath truly spoken:
The holier worship which he deigns to bless,
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless.

O brother man, fold to thy heart thy brother!
Where pity dwells, the peace of God is there.
To worship rightly is to love each other—
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

J. G. Whittier.

THURSDAY.

The Sin of Omission.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heart-ache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time nor thought for,
With troubles enough of your own.

These little acts of kindness,
So easily out of mind,
These chances to be angels
Which even mortals find—
They come in night and silence,
Each chill reproachful wraith,
When hope is faint and flagging,
And the blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heart-ache
At the setting of the sun.

Margaret E. Sangster.

FRIDAY.

Freedom.

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! True freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak:
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

J. R. Lowell.

SATURDAY.

The Purpose of Life.

Hast thou, 'midst life's empty noises,
Heard the solemn steps of time,
And the low, mysterious voices
Of another clime?

Early hath Life's mighty question
Thrilled within thy heart of youth,
With a deep and strong beseeching,
"What and where is Truth?"

Not to ease and aimless quiet
Doth the inward answer tend,
But to works of love and duty
As our being's end.

Earnest toil and strong endeavor
Of a spirit which, within,
Wrestles with familiar evil
And besetting sin.

And, without, with tireless vigor,
Steady heart, and weapon strong,
In the power of truth assailing
Every form of wrong.

J. G. Whittier.

A CHRISTIAN BASIS FOR UNITARIANISM.

Nothing was more noticeable in Dr. Martineau's recent great address at the Leeds Conference in England, than his insistence upon a Christian basis for Unitarianism. Unitarianism has ever been Christian, he urged, is Christian in its very nature, and always must be Christian. The problem that is before it he declared to be, How can it remain true to its Christian heritage and nature, and at the same time keep free and progressive? The solution of this problem he finds in its past course of conduct—what it actually has been doing — viz., rejecting all dogmatic creeds absolutely, while at the same time continuing true to the few great, central, simple faiths which lie at the heart of Christianity,—faiths which hold it firm to what is deepest in religion, and yet which, not being in the nature of creeds, allow of unending growth and progress.

The definite basis which he proposed for Unitarian churches and organizations to plant themselves upon was that of "the worship of God and the culture of the Christian life," or, "the worship of God and the service of man in the spirit and faith of Jesus Christ." Such a basis, he urged, insures not only perpetual growth but perfect freedom.

During the discussion which followed his paper the question was asked him if he would propose affiliation with others than Christians. He answered that "he would not so propose." (We quote from the London *Inquirer*). "Not because there cannot be good men who teach and listen to non-Christian theism; there were doubtless many such; many also who formed ethical societies, etc. They were perfectly at liberty to do so, but they cannot both do that and stay with Christians. You must limit somewhere, and the best limit, the widest he knew, was that of Christian affinities."

REV. LEONARD WHITNEY.

The last number of the "Iowa Historical Record," a quarterly issued by the State Historical Society, has, as its leading article, a biographical sketch of Rev. Leonard Whitney, prepared by his ministerial successor, Rev. Oscar Clute. The article is a very interesting one, tracing the career of Mr. Whitney from an early New England home, through a course of law study and practice in Ann Arbor, Mich., followed by several years of preaching as a Baptist minister, then a number of years of service as the first Unitarian minister settled within the state of Iowa, and founder of the Unitarian church at Keokuk, Iowa, and ending with his death, the result of exposure endured as Chaplain in our late war.

Much additional interest is added to the sketch by the incorporation into it of a number of letters from such men of national fame as Hon. Samuel F. Miller of the U. S. Supreme Court, Hon. Geo. W. McCrary, and Col. Robert Ingersoll, —the first two old parishioners of Mr. Whitney, and the last the Colonel of the regiment in which he acted as chaplain. And the testimonials are as strong as the writers are distinguished. Says Col. Ingersoll: "Rev. Leonard Whitney was one of the best, one of the purest, one of the noblest men I ever knew. He was in the highest sense a deeply religious man—that is to say he lived in accordance with his ideal." And Chief Justice Miller writes: "He was a

true man with a noble heart and a commanding intellect. He died a martyr to his sense of duty, died in the prime of life, regretted and mourned by the population of an entire city, died without an enemy, and his loss was an irreparable one."

Thanks are due Mr. Clute for having done something substantial to perpetuate the memory of a noble man and a fellow worker in the cause of religion and morality. It is a deserved tribute paid to worth and service. And this suggests the query: Why would it not be a good thing to have a denominational Historical Society, into whose published records sketches of many such consecrated lives as this might find their way, to serve first as an inspiration to fellow workers, and second as invaluable historical material for coming generations?

SOME RECENT EASTERN UTTERANCES UPON THE WESTERN ISSUE.

In another column (under "Woman's Work") will be found a brief abstract of Mrs. Andrews' interesting report, given at the annual meeting of the A. U. A., of the work done by the Women's Auxiliary Conference during the eight years of its existence. We are very sorry to feel obliged to couple with the expression we there give of our deep interest in the Auxiliary, and our pride in its achievements as brought out in the excellent report of its president, a word of disappointment over the closing paragraphs of that report. In these, by a seemingly implied censure, Mrs. Andrews did, we can but think, a real though doubtless unintended injustice to that large body of Western Unitarians with whose beliefs she is herself personally in sympathy, namely, the Christian Unitarian party, which feels that it can no longer work with the Western Conference and the Women's Western Conference on their present misleading and false basis. Speaking of her recent visit to the Women's Western Conference, she says: "I went to it almost ignorant of the merits or demerits of the 'Western Issue,' and returned quite as ignorant as I went, but with the feeling that the controversy was over words rather than over principles and beliefs."

We can but wonder that Mrs. Andrews should have been willing to make any public expression about a matter concerning which she confesses she is in ignorance. One of the great troubles about this whole matter has been, from the beginning, that persons who were in ignorance, who had not taken the trouble to find out the truth in the case, have allowed themselves to pronounce judgments and publish their judgments to the world. If Mrs. Andrews, instead of being content to come and go in confessed ignorance of the western issue, had given a little thoughtful study to it, she would have quickly seen how very far from a controversy over mere "words" it is, and would thus have been saved from unintentionally putting in a false light much more than half of the earnest Unitarian workers of the West.

Mere words! One thing is certain, to the Christian party in the West, at least, it is not mere "words," but a question of "beliefs and principles"—the deepest realities of religion. If to the Ethical party it is only words, then are they culpable in a deeper way than we have ever said or believed, for stickling over words at the expense of fellowship and co-operation among brethren, — being willing permanently to divide Western Unitarianism in order to gratify a whim of prejudice (if the issue is merely one of words it can be only a whim of prejudice) against using such great words as God, Christianity, worship,—words which they know are dear to their brethren, and expressive of the very soul of Unitarianism. For our part we cannot believe that our Ethical friends would do so unjustifiable and so wicked a thing as thus to tear Western Unitarianism to pieces for nothing. It must be more than "words" with them or they surely would not have brought all this heart-ache and disaster upon Unitarianism in the West, when they could have saved it all and brought all parties together in five minutes time, by voting at Cincinnati or Chicago, that the pur-

pose of the Western Conference was the promotion of "pure Christianity," or "love to God and man," or anything that meant Christian theism.

Mrs. Andrews says further (speaking of the persons she met at the Western Conference and the Women's Western Conference): "In their spirit of self-sacrifice, in their earnestness of purpose, and in the reverence of their religious utterance, I recognized that sacrifice, earnestness, and reverence, were the same in the West as in the East." True; and so were sacrifice, and earnestness, just the same in the South as in the North, twenty-five years ago; but did that make the "Issue" between the South and the North one of "words" merely?

No, everything still shows, as everything has shown from the beginning, that the issue in the West is, alike in Western Conference and the Women's Western Conference, clear and deep and real. To one party *God* and *worship* are *essentials* of Unitarianism, as much essentials as are "freedom," "fellowship" or "character." To the other they are *not*: they may be *good*, in the minds of many *very* good, but they are *not necessary*, and the time has come for a *declaration to the world* of their non-essential character. This declaration was made by the Western Conference in its Cincinnati and Chicago action (1886 and 1887); and the late action of the Women's Conference (Chicago, May, 1888) through its President (the Conference acquiescing) in refusing to adopt or even consider the amendment offered by the St. Louis ladies, of "love to God and man," can be interpreted only as a stand taken for the same. Here, then, plain as anything can possibly be, is the issue that is before the Unitarians of the West, women as well as men. We regret that Mrs. Andrews should have made the mistake of calling it "words."

No one has expressed it better than Mr. Gannett:

"We hold him to be 'Unitarian' who emphasizes Freedom, Fellowship and Character as his three grand emphases. * * * There is another great word which right willingly we would admit [to a place with these] save for one reason—it is *worship*. And the reason it does not enter is because to most minds it still carries a more than ethical significance; it is the gate through which for them the 'God'-doctrine quietly passes in. This is why some friends want it in the motto, and that is why it must stay out."—(*Unity, May 29, 1886, p. 174*).

And now a word regarding a recent utterance of the *Christian Register*. In the issue of May 24, the editor refers indirectly to the proposition made in the Women's Western Conference (its mover acting under instruction from the Church of the Messiah, St. Louis, and its seconder representing the nearly unanimous sentiment of Unity Church, Chicago) to amend the Constitution of the Conference in such a way as to make the purpose of the organization, instead of "freedom, fellowship and character in religion," "love to God and man," —that is, to give it a basis which, instead of ruling out, should unequivocally include "worship" and the "God-doctrine," as something for which the Conference stands and proposes to stand. Does the editor of the *Register* express his regret that this desirable amendment did not pass—this amendment so reasonable, so fair, so broad, so in harmony with all that is best in Unitarian history, and calculated, if it had passed, to bring all the Unitarian women of the West into united and harmonious working relations once more? Instead, he says: "The Women's Conference promptly refused to have anything to do with verbal quibbles."

We submit, is this just or even respectful treatment to give to a matter of grave and far-reaching denominational concern? Is it what the Christian Unitarian women of St. Louis and Chicago and the West have a right to expect from the editor of our oldest, and heretofore most representative and most esteemed organ of Unitarianism in this country? Has it come to this, that the earnest effort of our first churches and best known workers to keep "worship" and the "God-doctrine" as still essentials of Unitarianism, is to be stigmatized as a "verbal quibble?"

We regret to say this, but we should

be untrue to Christian Unitarianism, East as well as West, if we did not protest against such summary treatment of matters that deserve at least fair and candid consideration.

ELIZA R. SUNDERLAND.

EDITORIAL NOTES.

The directors of the American Unitarian Association report the past year as one of the most prosperous in the history of the denomination. Our organized Unitarian parishes in this country have been increased during the year by seventeen, and during the past five years by fifty. The churches have contributed to the Association for missionary work within the year fifty-three thousand dollars, which is three thousand dollars more than last year. The Association has also received thirty-five thousand dollars in bequests.

Says the recent Annual report of the British and Foreign Unitarian Association:

> The profession of Christian Unitarianism has never ranked so high in public estimation as it does at this moment, and it is manifestly in this direction that the leading liberal religious thought of the time is, more or less consciously, tending. Unitarians have still to bear as a denomination much ill-deserved opprobrium, the fatal legacy of past times of bigotry and ignorance; but Unitarian principles gain ground everywhere as they become better understood, and in intelligent and well-informed circles, even the name Unitarian has become a title of honour.

We are glad to notice that the Post-office Mission which we have been finding for some years so useful an auxiliary to our work in this country, is being taken up by our friends in England. A recent number of the *Unitarian Herald* gives a report of the Postal Mission which the Hope Street Church in Liverpool has been carrying on for a year past with much success.

A successful preacher to and worker among the poor in one of our cities writes: "The impression prevails that the Unitarian Gospel is adapted to the wants of none but the intellectual and the cultured. This is a mistake. It is not that our truth is too grand or lofty for the common people to understand and accept, but that so many ministers do not put it in a form or manner that is sufficiently vivid, picturesque, direct, *personal*, *religious*."

We have just received a letter from Mr. H. Kissor Singh, of Jowai, Assam, India, thanking us for printing his communication in our March number, and for the assurance we gave him of the sympathy of American Unitarians. It seems that the Khasis are not Hindoos proper, as we gave the impression that they were, but are an aboriginal hill tribe. Mr. Singh is very desirous of getting a few tracts printed in the Khasi language to help him in spreading the Unitarian Gospel among his people. The tracts he particularly wants are three: 1. A tract on Unitarianism; 2. A pamphlet of hymns; 3. A pamphlet containing services of worship, a brief statement of Unitarian faith, etc. These tracts can probably be best printed in this country. We shall correspond more fully with Mr. Singh, and if the details can be arranged satisfactorily, shall probably at a future time appeal to our readers to help us in securing the funds necessary for the printing of the tracts. We would add that friends have already sent us some $15, which will be used either in this tract publication work, or in supplying Mr. Singh with Unitarian literature for his own use.

The completion of President Livermore's quarter of a century of service in connection with the Meadville Theological School, which we notice on another page, may well call attention, not only to the debt of gratitude we owe him for his long, loving and faithful labor, but also to the value of the school itself in our denominational economy. Through all these twenty-five years, and indeed through all its history, it has been the source whence has come a very large proportion of our best ministers. And it is grati-

fying to know that it was never more prosperous or doing a larger or better work than now. It ought, however, to be more generally known that it greatly needs more teaching force. The professors are sadly overworked. The school ought to be strengthened by the establishment and adequate endowment of one or two new chairs. Will not the denomination give earnest and prompt attention to this great need?

More and more it is coming to be the practice in many denominations to set apart one of the Sundays of June as a Flower Sunday or Children's Sunday. The custom is a beautiful one and we hope it may still more prevail. The question has been raised in some of the papers of the origin of the custom. The editor of the *Pilgrim Teacher* (Congregational) weighs the claims of several denominations and accords the priority to the Universalist church. And a writer in a recent number of the *Universalist* gives in some detail the history of its origin. According to this writer it arose with Rev. C. H. Leonard, pastor of the Universalist church in Chelsea, Mass., now a professor, in Tuft's Divinity School. About the time of the beginning of the war he began the practice of regularly setting apart the second Sunday in June for the dedication of children by baptism, and other exercises appropriate to a children's sacred festival,—calling the day Rose Sunday or Flower Sunday. Soon the practice began to spread to other Universalist churches. In 1867 and again in 1868 the Universalist General Convention commended the practice, and in 1870 the Convention laid it upon all Universalist parishes as a duty to set apart the day for baptisms and dedications.

In the last named year the Board of Education of the Methodist Episcopal body recommended that this day be kept as a Children's Day by their churches, and that collections for the Board be then taken from all Sunday-schools; and in 1872 the M. E. General Conference made the recommendation the law of that church. Of late the observance of the day has spread into nearly all the Protestant churches,—into none perhaps more than our own.

A number of philanthropic, justice-loving persons in Chicago have established an institution which, if properly managed, cannot fail to do great good, and may well be imitated in other cities. It is a "Bureau of Justice"—that is, an incorporated association of individuals for the following purposes: 1, To assist in securing legal protection against injustice for those who are unable to protect themselves; 2, To take cognizance of the workings of existing laws and methols of procedure and to suggest improvements; 3, To propose new and better laws, and to make efforts toward securing their enactment.

A circular which the organization sends out, says: "The Bureau of Justice is organized to make it possible for a man with neither money nor friends, but with a just cause, to contend before the law on equal terms, against any one who would wrong him." An office centrally located has been opened, where the agent and attorney of the association can at all times be found. The organization is one which proposes to do for men as well as women essentially what the Woman's Protective Agency has been doing for women. Its office is at 149 LaSalle street.

A writer in the June *Lend a Hand* calls attention to the injustice practiced upon the poor in our large cities by the pawnshops. There are very few of the poor, no matter how worthy and industrious, who do not sometimes get into straights, caused by calamities or accidents or sudden sickness, in which their need is very great for a little money. Comparatively few have friends to whom they feel free to go for help in such emergencies, and so there seems to be nothing to do only to take something that he has to the pawnbroker and get a loan of a little money upon that. But what does he have to pay for his accommodation? In New York city the law allows the pawnbroker to charge three per cent. a month for six months,

and two per cent. after six months on sums less than $100. This is six times the legal rate of interest (six per cent.) on ordinary loans in New York. But, it is said, the pawnbroker is permitted to charge so much because of the risk he runs. No, the idea of his risk is all a mistake. In fact he runs no risk at all. He estimates the article pawned at about one-third of its value and then loans only about one-third of that decreased amount. Thus while doing a perfectly safe business the law permits him to swindle the poor in their times of necessity in this outrageous fashion. Nor is this all. Often the pawnbroker will extort a much higher interest than that fixed by law (five or even ten per cent. a month) as the only condition on which he will lend the distressed applicant the *amount* of money which he is compelled to have, even though the property pawned is worth many times more than that amount. No wonder that pawnbrokers get rich! What ought to be done. The writer referred to, in *Lend a Hand*, urges the establishment in our large cities, either by private charity or by public law, of a system like the Paris Mont de Piété—that is, institutions for loaning money to the poor, on personal property, at low rates of interest. He says:

"A system by which a fund of $100,000 or $200,000 is established; clean, wholesome offices opened; capable, honest attendants engaged, and a low per cent. is charged—this is all there is of the Mont de Piété. With such a system established in any city, the pawnbroker would be legitimately driven out of business, or else compelled to do business on the same honest basis as the charity institution."

Scholarship in this country suffers much in the death of Michael Heilprin, of New York. To our liberal ministers and to biblical students generally he was perhaps best known by his two striking volumes entitled "Historical Poetry of the Ancient Hebrews." Probably no abler or more scholarly work in the line of biblical criticism has been done in this country than is found here. The positions he maintained are in the main those of Wellhausen and Kuenen and the most advanced school of Holland and Germany. His translations of Hebrew poetry in these volumes are particularly vigorous and excellent.

But though his knowledge of Hebrew was unsurpassed, all this formed but a very small part of his vast scholarship. His attainments were linguistic, historical and critical. He read thirteen languages and spoke eight. The extent and thoroughness of his knowledge of history were almost incredible. He was an associate editor of Appleton's Cyclopædia, and every page of that great work was submitted to him for final revision before publication. He was called the "walking encyclopædia" of the establishment. For many years he was connected with the *Nation*, as a contributor of articles to its pages, but especially as a reviewer of books, particularly books of critical and historical scholarship. The *Nation*, the New York *Tribune*, and all the leading Jewish papers of the country have paid warm tributes to his memory,—the Jewish papers dwelling lovingly upon his ardent and valuable philanthropic services rendered to his countrymen—particularly to the Jews of Russia and Poland when they were driven out of those countries and were obliged to seek refuge in America.

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

THE WOMEN'S AUXILIARY CONFERENCE.

A new feature in the business meeting of the American Unitarian Association this year was a report made of the work of the Women's Auxiliary Conference by Mrs. Andrews, its President. From this report it appears that during the eight years since its organization in 1880, the Auxiliary has paid into the A. U. A. treasury $31,887, or nearly $4,000 yearly, besides large sums expended directly in P. O. Mission work, and not included in this aggregate. In P. O. Mission work, the report credits one branch alone with having sent out 4,579 tracts during the year, and another with having sent during six months 3,746

tracts, 217 *Unitarians* and 113 *Christian Registers.*

The Auxiliary Conference now numbers one hundred and fifty branch societies, organized in churches from Maine to California. All this is most gratifying as a record of eight years. The Auxiliary has surely demonstrated its right to be; shall not the women of our churches rally around this national organization with interest and pride in the noble work it is doing, and a determination to make its influence still more far-reaching? Many new branch societies ought to be organized next year, particularly in the West. Shall they not be?

SANTA BARBARA, CAL.

From Santa Barbara comes encouraging reports of women's work. Our correspondent writes:

"Since the beginning of the year 1888 we have organized a Woman's Auxiliary to the A. U. A., which thus unites us to that body. The P. O. Mission has received some responses, now increasing rapidly. We were greatly surprised upon reading the address 'Spencer, N. Y.,' on the first letter received by the P. O. Mission. So there is opportunity for Missionary work east of the Rockies as well as west, it seems. The ladies of our church have been especially energetic in the organization of a Cottage Hospital—a long felt want here, for the benefit of our own sick, as well as of invalids coming to us.

"Our Ladies' Aid Society, the earliest organization in our church, and always a great help financially, has recently made the Society a considerable loan to meet the demand for street pavement. A few weeks since we had the pleasure of hearing an address by Julia Ward Howe in our chapel, Sunday morning."

THE WOMEN'S LEAGUE.

As the result of a call issued by the board of the Chicago Women's Club to all organizations of women in Chicago, fifty societies responded, and an organization has been effected under the above name with Frances E. Willard as president. The objects of the organization are to promote better knowledge of the work done by women's Societies, and generally, mutual helpfulness and a broad generous spirit of union and friendship among women.

The Women's Club has also been pressing the claims of women to places upon the School Board. Many articles have appeared in the daily papers in favor of the movement and not one against it. A petition in its favor has been largely signed by prominent business and professional men, and the movement has received such general endorsement that the committee are quite hopeful of securing one or two more women upon the Board this year. M. C. R.

MRS. CHANT.

Mrs. Laura Ormiston Chant, whose name has become almost a household word from Chicago to the Atlantic, in the three months of her stay in this country, gave her farewell address in Chicago on June 9th. Her subject was "The Moral Relations of Men and Women to each Other," and Central Musical Hall was packed with over 3,000 earnest listeners. She sailed from New York. June 13th.

Our American idea of the English Lecturer—that of a dignified, rather heavy, and unimpassioned speaker—has had to re-adjust itself in the presence of Mrs. Chant. She is certainly not heavy and not unimpassioned. She has spoken 120 times during her stay in America, and everywhere to crowded houses. Nor have her public lectures been all of it. Everywhere people have waited and crowded about the speaker for a personal word. In Ann Arbor when a collection was taken up to be applied to such charity as Mrs. Chant should elect, one of the boxes brought back, in addition to a generous gift of money, a handsome bracelet as token of the deep impression her words had made on the owner, and when she left, although her train came in the midst of college hours, a company of earnest college girls were at the depot to have a last word, and to wave an adieu. Wherein consists her power? Not in logic certainly, and not in any great display of

erudition. Closer acquaintance, however, discloses a broad and well rounded culture, and fine gifts as poet, musician and literary critic. But on the rostrum she is simply an attractive, unspoiled, natural woman, with a warm heart, high ideals, an earnest desire to do good, a perfect and quick command of her powers, a very winning voice, and a personality of such wonderful sympathy that all hearts are drawn to her whether they will or not.

She leaves hosts of friends in America who will gladly welcome her on any future visits she may make.

UNIVERSALIST NOTES.

THE CHURCH YEAR.

More and more our churches show the tendency to compress the greater part of their active work into the term between October and May. After the middle of the latter month there are very few places, especially in the cities, in which there is very much parish work done. The "busy season" closes then, and most enterprises of pith and moment have to be deferred until the fall opening. The almanac and the temperature seem imperative, and pastors and their charges have to adapt themselves to these conditions. To be sure the college commencement season is of interest to those churches which form a sort of constituency to any of our institutions of learning, and usually call out the clergy in some show of force; and in the West very many of our important State conventions are held. The habit appears to gain moreover, of utilizing the season of out-door life by holding grove meetings, and religious gatherings at pleasant summer resorts. The Universalists in the East have held very successful meetings of this character in recent years, at Weirs in New Hampshire, and at Queen City Park in Vermont. But these are quite apart from the work of the individual churches, and even pre-suppose that people are more in the mood for work away from home and apart from the usual routine. For most of us the home work must be done chiefly in the fall, winter and spring.

THE VACATION.

Nevertheless, there is an evident reaction all through our church, from the old custom of closing the city churches during the summer. There is no disposition to deprive the pastors of their vacation. On the contrary the fact seems to have established itself very firmly that the ministers work hard and need the rest of a few weeks in the summer. But it is becoming the practice, both East and West, to provide a supply for the Sundays that cover the pastor's vacation, and keep the church doors open, and maintain the services for the benefit of the people who stay at home. Many of our Sunday schools, too, are holding summer sessions, less formal than the usual services, yet with sufficient teaching force to hold the children in their places, and keep the machinery in good running order. The newspapers will soon be obliged to drop the stale jokes about Satan's zeal in the minister's holiday. Perhaps these same irreverent jibes may have contributed to the improved order of things. Improvement there certainly is, and in a good many churches besides Universalist. J. C. A.

ENGLISH AND FOREIGN NOTES.

The English denominational papers are full of anniversary news. The London May meetings and their doings fill a large space in the journals. Dr. Martineau's paper on "Church Organization" is receiving the consideration from the Unitarian body, which its importance demands. The *Christian World* speaks of its proposals as being quite revolutionary.

In opening a large Board School at Birmingham the other day, the Right Hon. J. Chamberlain, M. P., reviewed the work of education in England, since the passing of Mr. Forster's great act in 1870. When that act was passed the total accommodation in Elementary Schools in England and Wales was a little over 2,000,000. Two years ago the accommodation had risen to 5,145,000, an increase of 155 per cent. The average attendance at the schools had in the same period risen from 1,231,000 to 3,438,000, an increase of 280 per cent. The life of the people, and especially of the poorer classes, has, as a result, been made happier, less monotonous, more varied, and fuller of interest. Intemperance has greatly diminished and official statistics show that there has been an extraordinary falling off of crime.

The British peers are awakening to a true sense of their duty to less favored people in their midst. The House of Lords has appointed a committee to inquire into the working of a pernicious system known as "sweating" in vogue in London and the great provincial towns. The dependent industrial poor are oppressed by a class of persons who trade on their necessities and subject them to the worst kind of slavery. Taking advantage of their poverty, these "sweaters," mostly Jews, compel them to work sixteen or seventeen hours a day for starvation wages. The bootmakers, tailors, and sempstresses are the chief victims of these commercial leeches. Boots, pants, and men's and women's clothes are made at starvation prices, and slave labor competes with honest industry. According to the evidence laid before the committee, the condition of these people, sanitary and moral, is pitiable in the

extreme. Many of them are working from sixty-two to seventy hours a week with wages varying from thirty-seven cents to a dollar and a quarter per day. And that which goes on, on a large scale in London exists to a less degree in Birmingham, Leeds, Liverpool, Manchester and Newcastle-on-Tyne. Investigation brought to light no less than 68 of these "sweating" shops in Birmingham alone. The Jews in all these places are alike the chief instruments and the chief victims of sweating. The following noblemen and gentlemen are on the Peer's Committee: Lords Dunraven, Derby, Thring, Onslow, Rothschild, the Archbishop of Canterbury and W. Arnold White. No doubt some beneficial legislation will come out of the investigation.

The daily newspapers are mischievously working up a scare about the condition of the army and navy. Every decade England is afflicted with this Jingo fever, and forthwith launches into extravagant expenditure to protect herself against imaginary dangers. Not less than eight hundred million pounds sterling have been spent by the government on armaments since the Crimean war, and yet "the tight little island" is said to be defenseless.

Mr. John Bright, M. P., the old "Tribune of the People," has been seriously ill with congestion of the lungs which, for an old man, is a very critical ailment. At such news, only one feeling of deep sympathy can fill the breasts of lovers of freedom and political righteousness all the world over. Not only is Mr. Bright "a grand old man," but he is an honest old man, who, throughout his career as a statesman and a citizen, has been true to his convictions and to the best interests of his country. He has been just and fearless, and has dared more than once to stem the popular tide of feeling in England when he thought it was running in wrong directions. He was right on the Crimean war when his denunciation of that war cost him his seat for Manchester; he was right on the American Civil War, on Free Trade, on the Parliamentary Oath's Question, and the Tory Government has recently passed the very legislation on this question which he advised it to pass ten years ago. And no small number of his countrymen believe him to be more than ever right on the Irish question.

Wm. Ward's "Robert Elsmere" is creating quite a sensation. It is a theological fiction which challenges the operative worth of current Christianity. It has elicited an eloquent criticism from Mr. Gladstone, who is spending the leisure time of an opposition leader in championing orthodoxy, now in the *Nineteenth Century* and then in the *North American Review*. But he dons ancient and vulnerable armor. There are too many weak spots in his mail. The hero of this story, unable to accept popular opinions on religious questions, rejects the supernatural altogether as it is generally understood. He takes delight in assailing the weak points of orthodoxy without presenting an alternative theology, and the majority of the readers of this striking novel will object alike to the wholesale rejection of the doctrine of Christianity by Robert Elsmere and the wholesale acceptance of them by Mr. Gladstone.

Mr. Matthew Arnold's will is a model of brevity and completeness. The lawyers cannot very well raise a fight over it. Here it is:

"July 21st, 1862. I leave everything of which I am possessed to my wife, Frances Lucy Arnold. Matthew Arnold."

Dr. W. Blake Odgers prepared a valuable paper on "Our Duty in the Older Universities" which was read before the Leeds Conference, appealing to the Unitarians of England to provide churches in the university cities of Oxford and Cambridge. He pointed out the Episcopalian attractions in university life there, such as the preaching at St. Mary's, and the choral services at Trinity, King's, and John's, and showed how hard it was for a young man accustomed to the poor chapel and bald ritual at home to resist the fascination of the more popular and distinguished church at the university. He further spoke of the influences which were being brought to bear not merely upon the sons of Unitarians, but upon young Dissenters generally in public schools like Clifton, Marlborough, and Cheltenham, where they attended the Episcopal service in the school chapels. Nothing but a thorough religious training preliminary to life at the public school or college, and an opportunity to worship, during their university course, in a church of their own, will equip the young for such surroundings. Much the same difficulty exists on this side of the Atlantic in respect to public schools. There are several which profess to be undenominational, and others are what they profess to be, but in most cases "undenominational" means within Evangelical lines, and a large and well-equipped school in which the sons of Unitarians can obtain the best educational and religious advantages combined is sorely needed. Perhaps the need is greater still for girls, and some of us are waiting eagerly for Brother Fay to develop his plans for a great school in which Unitarians may receive an intellectual and religious training in which equal care shall be spent upon their education and their Unitarianism, for the one is scarcely of more value than the other. Other religious bodies find it to their advantage to provide such schools, and they are zealously and properly working them for all that they are worth. J. C.

Culture is the acquainting of ourselves with the best that has been known and said in the world.—*Matthew Arnold.*

LITERARY NOTES.

Robert Browning is said to be writing a book of Reminiscences. The first part, which is nearly completed, will contain an account of the early life of his gifted wife.

It is proposed in England to collect a fund for a memorial to Matthew Arnold. A bust in Westminster Abbey and a scholarship in English Literature at Oxford are suggested.

Persons interested in the early history of Unitarianism in England will be glad to learn that a book is now going through the press, giving the Apology of Theophilus Lindsey on resigning the vicarage at Catterick, together with his Farewell Address at Catterick,—the whole accompanied by a Biographical Introduction, prepared by Dr. Vance Smith. Price, in cloth, one shilling; paper, six pence. Orders may be sent to Mr. John Toye, Essex Hall, Essex St. Strand, London.

Alas, how little do honorary degrees mean, even when conferred by the most illustrious institutions of learning! Says the Boston *Commonwealth:* "The University of Cambridge, England, has just conferred the degree of LL. D. on Prince Albert Victor,—a degree for which Herbert Spencer has waited in vain."

Mrs. Livermore's temperance story, which received the highest prize among two hundred competitors, has been translated into the Bulgarian language by an American lady residing in Bulgaria. "Thirty Years Too Late" is the title of the story.

Taking the place in some slight degree of the omitted Concord School of Philosophy, several extended courses of lectures on Philosophy and Art are being given at Farmington, Conn., (June 18 to July 6) by Thomas Davidson, Wm. T. Harris, Edmund Montgomery and others.

P. T. Barnum has decided to turn his large, fine residence at Bridgeport, Conn., into a seminary for young ladies.

Send 30 cents to the A. U. A. rooms, 25 Beacon street, Boston, and get an excellent phototype of Theodore Parker.

The Revised Version of the Bible is used in the Chapels of Harvard and Yale colleges: an example not followed probably by a quarter of the colleges in the United States. F. W. H.

The new report of the Boston Public Library shows nearly three hundred and forty-eight thousand volumes, an annual increase of over thirteen thousand, with five hundred and twenty-nine thousand magazine readers. Its ten branches require about one hundred and thirty-six thousand volumes. It is to be deeply regretted that the library has outgrown its accommodation and must be moved to a less central position on Dartmouth street, where the State has made a generous donation of abundant space. F. W. H.

Rev. Hugh O. Pentecost, who came out from orthodoxy a few months ago and is now preaching to liberal, independent congregations in New York, Brooklyn and Newark, prints his sermon each week (together with a few brief notes or excerpts), under the title of "The Twentieth Century." The price of subscription is a dollar a year. Address, 56 Oriental street, Newark, N. J.

The four papers which Matthew Arnold has recently devoted to American subjects have been published by Cupples and Hurd, Boston, under the title of "Civilization in the United States: First and Last Impressions of America." It includes the two magazine articles on General Grant's "Personal Memoirs," the article written on the United States before he came to this country, and the two essays published since he was amongst us. The volume is one of great interest, and one of the most valuable which has been written about this country by any foreigner. The criticisms are sometimes severe, and have been complained of with a feeling of bitterness on the part of many; but they are of the kind we need. We have had praise enough of the kind Mr. Carnegie has given us in such overwhelming plentitude; but these clear, sharp, cutting words of Mr. Arnold are of much greater value. We need to take them to heart, and to act upon them. He points out errors which do undoubtedly exist, and he does it in a kindly spirit, the spirit of a genuine affection. We regard this as the best written and the most instructive of Arnold's recent books. It is with a deep feeling of regret and loss that the thought comes to us that we are to have no more such brave and incisive words of wisdom from his pen. The present volume is published in a style uniform with Macmillan's nine volume edition. G. W. C.

A lecture by Professor E. D. Cope, on "Theology of Evolution," is published by Arnold and Company, of Philadelphia. It sets forth briefly the nature of the evidences for evolution, the character of the theories of Darwin and other students; and then it discusses the relations of evolution to theology. The position of Professor Cope is a broad one, and one of a generous recognition of the worth of religion. We are inclined to think he is not so well informed in philosophy as in science, and that his theological speculations have not so much weight as those growing directly out of his scientific studies. G. W. C.

An intesesting volume is that compiled by Henry M. Brooks, and published by Ticknor & Company, under the title of "Old-Time Music." It is a collection of items about music in New England, obtained

from old newspapers and books, and carefully arranged in chapters. Many of these items are unique and suggestive, showing how crude the people were in the primitive days, and how slow was the growth of interest in this most impressive of all the arts. Laughable are some of the queer advertisements here given, and some of the anecdotes repeated. From 1725 to 1735 the churches of New England were greatly excited over the proposition to abandon the custom of lining-out hymns, and the adoption of what was called "regular singing." Organs were first introduced into the country at about the same date, those set up at Boston, Providence and Salem being among the earliest. (This volume is for sale by A. C. McClurg, Chicago, postpaid at $1.50.)

A Unitarian Oberlin, or The Story of Jasper L. Douthit. By A. P. Putnam, D. D. Damrell & Upham, Boston. Price, 25 cents.

This little volume is a labor of love on the part of the author, and a worthy tribute to the self-sacrifice and zeal of a devoted and noble missionary of our Unitarian faith, and toiler in many good causes. It will prove good reading for easy-going optimists who think the world will in due time reform itself, and that truth will ultimately prevail without their troubling themselves much to help it to prevail; and equally good reading for those who are tempted to discouragement under hardship. The life portrayed is full of much of the homely but picturesque interest that attaches to the earlier life of Lincoln which was lived not far away from Mr. Douthit's home. Dr. Putnam has told his story charmingly. We wish every reader of the UNITARIAN would send 25 cents and get the book, to read and to circulate especially among the young.

Hot Weather Dishes. By Mrs. S. T. Rorer. 12mo, with index; cloth, $1.00; paper 50 cents. Philadelphia: Arnold & Company.

In this attractively printed volume the author presents a tempting array of seasonable dishes for the hot weather.

The Fatherhood of God. By Rev. John Coleman Adams. Price 25 cents.

This is the first of a series of "Manuals of Faith and Duty," to be issued at intervals of three or four months, by the Universalist Publishing House (Boston and Chicago), for the purpose of presenting in brief and popular form, the prominent teachings of the Universalist body. Other subjects already announced to follow this in the series are: "Jesus the Christ," "Revelation," "Retribution," "The Indwelling Christ," and "Heaven and Hell."

This seems to us a move in the right direction, and one which other branches of the liberal church may well copy. It has been the fashion in many quarters for some years past, indeed ever since science came so prominently to occupy public attention, to decry theology and philosophy as unprofitable speculation. The preparation of these manuals is but one of many indications that there is a reaction beginning, which is destined to put each of these great subjects once more in its proper place, philosophy as the science of sciences, and theology as the philosophy of philosophies. When that reaction has been consummated, we shall have less of loose thinking and talking upon many fundamental questions.

Mr. Adams' treatment of his theme, in this first manual, seems to us admirable for the purpose intended. The subject chosen he justly regards as not only central in Christianity, but as pre-eminently the basis of liberal theology. In his treatment of the subject he traces briefly the evolution of the thought of God's Fatherhood through the Hebrew and Christian scriptures and the early Christian Fathers, its transformations at the hands of St. Augustine, and the movement now everywhere clearly discernable through Christendom away from the Augustinian theology and back to that of the first Christian centuries. Having found the source of the Divine Fatherhood in Divine love, and its outcome in the Divine image in man, it follows that the relation must be co-extensive with humanity, and enduring as God. Every being endowed with a soul, therein possesses the sign manual of a child of God. The bearings of this truth of God's fatherhood upon the questions of human depravity, the problem of evil, retribution, human sorrow, human conduct, and human destiny are discussed in the last half of the book. The manual ought to go into a large number of bible classes, and young people's religious classes, not only in the Universalist body, to which Mr. Adams belongs, but in our own, as the basis of some careful religious study. We would suggest that a new edition be supplied with a brief, but carefully formed list of easily accessible books for collateral reading.

The Minister's Charge. By Wm. D. Howells. Ticknor & Co., Boston.

Mr. Howells, though a realist, writes, at least in this book, with a purpose. Indeed a spiritual ideal is seldom far away from his impartially painted pictures. The theme of the novel is complicity; the text, "Remember those that are in bonds as bound with them." The book, however, is not a sermon, but a heart-stirring story. So gracefully does the author convey us to and fro between the ecstacy and delight of a purely sensuous love, and the calm restfulness, or the mental and moral inspiration of a spiritual sympathy between intellectual equals, that, in spite of a feeling of compassion to the contrary, we cannot but choose the latter. Sensuous love may lead to happiness, but something nobler is needed to

lead to what is "worthier and better in life than happiness." The book is well worth reading.

Atalanta's Race. And other Tales from the Earthly Paradise.

This is a dainty little volume of selections from the poems of William Morris, with critical notes by the editors, Oscar Fay Adams, and William J. Rolfe, adapting it to the use of classes in literature. As a poet the author ranks in nearly the first class, and the present volume, which contains a portrait of Mr. Morris as a frontispiece, and is otherwise prettily illustrated, is well adapted to extend the popular acquaintance with a writer who is not nearly so well known as he should be. "The Wanderers" with which the volume begins, is choice poetry, and also a story of considerable merit as a work of fiction. "The Earthly Paradise," from which these selections are made, is Mr. Morris' contribution to the great procession of poems after the pattern set by Chaucer in "The Canterbury Tales." Price, 75 cents. Ticknor & Co., Boston; S. C. Maxwell & Co., Chicago.

PUBLICATIONS RECEIVED.

The Faith that Makes Faithful. By William C. Gannett and Jenkin Lloyd Jones. Charles H. Kerr & Co.

Show us the Father. By Minot J. Savage, Samuel R. Calthrop, Henry M. Simmons, John W. Chadwick, William C. Gannett, Jenkin Lloyd Jones. Charles H. Kerr & Co.

The Living God; a Poem. By John W. Chadwick. Charles H. Kerr & Co.

The *Unitarian.* Vol. I, 1834. Edited by Bernard Whitman.

Woman: Her Power and Privileges. By Rev. T. De Witt Talmage. J. S. Ogilvie & Co.

A Wayfarer's Wallet. By Henry G. Hewlett. Geo. Redway, London.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (June).

Martineau's "Study of Religion." Charles C. Everett.

Bishop Colenso. N. P. Gilman.

Righteousness and Worship. A. Emerson Palmer.

The Corner-Stone of Christianity. Charles A. Allen.

Freedom and Half-Freedom. Horace L. Traubel.

Lend a Hand (June).

Mont de Piete. J. S. Wood.

Wealth in Common. Edward E. Hale.

Education of the Blind. Septimus Fraser.

Sunday at the People's Palace. John Williams.

Nursing as a Profession for Women.

Reports of Lend a Hand Clubs.

The Forum (June).

The Next American University. Andrew D. White.

Poverty, Sympathy and Economics. W. H. Mallock.

The Haste to be Rich. Howard Crosby.

What Shall the Public Schools Teach? Bishop R. Gilmour.

Men, Women, and Money. Julia Ward Howe.

Andover Review (June).

European Deaconesses. Mrs. C. M. Mead.

The Distribution of our Immigrants. Edward W. Bemis.

Religion and University Life: The Experiment at Harvard. D. N. Beach.

Is it Time for an Institute of Theology? George A. Jackson.

North American Review (June).

To the Rt. Hon. W. E. Gladstone, M. P. R. G. Ingersoll.

The Perfected Phonograph. Thomas A. Edison.

Matthew Arnold as a Poet. R. H. Stoddard.

Atlantic Monthly (July).

Studies of Factory Life: The Village System. Lillie B. Chace Wyman.

A Changing Order. Harriet Waters Preston.

Boston Painters and Paintings. I. William Howe Downes.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

Mrs. Julia Ward Howe's visit to the Pacific Coast has been an ovation all along the line. Spokane Falls, Walla Walla, Tacoma, Seattle, Portland, Oakland, San Jose, San Francisco, Santa Barbara, and Los Angeles arranged lectures for her, tendered her receptions, at which hundreds were sometimes present, opened their pulpits to her, welcomed her in editorial utterances and musical greetings, until there is danger lest the good lady be overcome by all this fervor and its reciprocal duty. Everywhere her visit is greeted as an event of importance and has had an admirable influence for woman's advancement and for liberal religion.

Ann Arbor, Mich.—Mrs. Omiston Chant spent Sunday, June 3d here, preaching in the Unitarian Church in the morning on "The Ideal Life," speaking to the Sunday-school at noon on "Doing Duty," and lecturing in the evening on "Religious and Philanthropic Work in London." The church

was crowded, aisles and parlors, in the morning, and in the evening many hundred went away not able to get even standing room. It is a source of general regret that University Hall was not opened to her. Next time she comes it will be. All listeners were moved and charmed by her simple, pathetic eloquence. Among her hearers was a very large number of students of the University who will not forget her morning plea for higher ideals of life, or her evening plea, more powerful still, if possible, for the poor, the suffering and the sinning, and the claims of such on the educated and the well-conditioned.

—June 17th was observed as Children's Sunday. The church was beautifully decorated with flowers. There were recitations, brief papers, and addresses, by children of the Sunday-school, young men and women of the High School and University, and Mr. and Mrs. Sunderland. Six persons united with the church.

—On June 24th Prof. A. W. Gould, of Olivet College, the Congregationalist institution located at Olivet, Mich., preached for Mr. Sunderland in the morning. Prof. Gould was graduated at Harvard in 1872. Soon after, he became a tutor at Harvard, and came to Olivet five years ago. He has preached a good deal for the Congregationalists, but not as an ordained minister. He has gradually grown into sympathy with Unitarian thought, and now has made application to our Committee of Fellowship for admission into our ministry.

—There are now three young men studying at the University here who have the Unitarian ministry in view.

Athol, Mass.—Rev. Charles E. Perkins, who recently joined our fellowship, from the Universalists, has accepted a call from the Second Church here, and entered upon his work.

Boston and Vicinity.—Above all other Boston intelligence in importance is the sad word that James Freeman Clarke has passed away. To the last he worked. He wanted to complete a course of sermons on the Lord's Prayer. He preached the last but one himself, though he had to read it *sitting* in the pulpit, and he wrote the last, which a friend, Mr. Darwin E. Ware, read for him.

—The funeral services would have been very impressive if they could have been heard; but with a thousand people filling the Church of the Disciples, of whom more than half could hardly make out a word from beginning to end, the effect was painfully weakened. The addresses of Dr. A. P. Peabody and Rev. Samuel May, as given in the newspapers, were very fitting and noble, and it was good to hear "While thee I seek, protecting power," and, "Nearer to Thee," sung, strongly and solemnly by the whole people. The whole tone of the services indeed, was worthy of the man,—deep venerating love, but none of that exaggerated grief which so often disfigures funeral occasions.

—Now, every one is asking—what will become of the church which Dr. Clarke founded and has built up into one of the foremost churches of Boston. Those who dislike the "Free Church" system, have said for years, that when Dr. Clarke's own powerful personality was withdrawn, the church would collapse. Others have thought that it might change to the pew system, but this is impossible by the condition of its foundation. Nor, indeed, ought there to be any talk of either kind, for the church is situated in a neighborhood where not only a Freeman Clarke, but any minister of fair ability and deep earnestness might make a "free church" a success. The difficulty is that some of the wealthier of Dr. Clarke's old personal friends *may* withdraw, and so it is difficult for the congregation to offer a minister any definite income. But if any minister has faith in the system he need not be afraid to trust himself to it, without any definite pledge.

—The anniversaries have passed off exceedingly well. The meetings of the American Unitarian Association were well attended, and the proceedings were thoroughly alive and interesting. There was, indeed, a good deal of dissatisfaction at the nomination of new directors, and the "ticket" reported by the "nominating committee" was "scratched" more freely than in any recent year; but as the ticket was only presented on the morning of the meeting, there was, no time for any concerted action, and the dissatisfaction came to nothing. It was however, voted that in future years the ticket of the nominating committee shall be reported through the *Register* a fortnight before the annual meeting.

—The financial report of the A. U. A. shows a steady increase in subscription, though not yet sufficient to meet the constantly enlarging work, for which part of the capital fund has now, each year, to be drawn upon. The churches *ought* to 'double up' all round!

—The Sunday school mass meeting in Tremont Temple was large and enthusiastic. Yet we venture to suggest that it would be better still, if held *not* in anniversary week, which is already overcrowded, but earlier, before the Boston Sunday schools have begun to thin, and best of all, if held as a great Union Sunday School service on some Sunday afternoon.

—One of the best meetings of the week was that of the Women's Auxiliary Conference, on Monday afternoon. Much interest was created at this by Rev. Mary L. Leggett of Beatrice, Neb., for whose new church a liberal contribution was made upon the spot. It is worth noting, that a clerical *brother* who was asked to speak at this Woman's meeting, exceeding a little, was promptly stopped. At the A. U. A. evening meeting, however, a sister who instead of the stated

twenty minutes went on for fifty-five minutes, was allowed to do so without hint of interruption.

[Which shows, we suppose, how much more interestingly the sister spoke than the brother. Ed. Un.]

—Let visitors to Boston note that King's Chapel will be open throughout the summer, the ministers of First, Second, Arlington St., Hollis St. and King's Chapel, taking turns in preaching.

—One of the latest novelties in the city is that of providing for poor children recreation in Boston church grounds during hot weather, each play ground to be under the supervision of a matron or guardian, and to be provided with some simple gymnastics, with sand heaps and bean bags, if nothing better. Dr. Francis Minot, president of the Emergency Association, has this principally in charge. Col. Rand, 23 Milk St. is the treasurer. Last summer's experience was a great success; this second year will no doubt be an improvement.

Brooklyn, N. Y.—Rev. Dr. Putnam has written an extended and admirable account of the life and public services, particularly in Brooklyn, of the Hon. Ripley Ropes. The article has been printed in the Boston *Globe*, and afterward reprinted entire in the Brooklyn *Eagle*. To few men does the city of Brooklyn owe more than to this "noble Unitarian reformer, philanthropist, citizen and public servant." Well may the editor of the *Eagle* commend the career of Mr. Ropes "to the study of the young men of the country."

Chicago, Ill.—On June 9th, the Church of the Messiah and the Third Church held pleasant flower services, with recitations by the children.

—Pundita Ramabai recently passed through Chicago on her way to San Francisco, whence she will soon sail for her home in India. She stopped here long enough to speak three times, once in the Methodist Church Block, under the auspices of the Central Church Union, with Miss Frances Willard presiding, and Prof. Swing adding a favoring speech, and once in the South Congregational Church, many of the south side churches uniting. A considerable amount of money was raised toward the support of her proposed school in India.

—Rev. J. Coleman Adams, of St. Paul's Church, gave the oration on Alumni Day at Tuft's College, near Boston, June 19th.

—The Conference number of *Unity*, date June 2 and 9, contains not only the usual extended reports of the Western Anniversaries, but much information (in "year book" form) regarding the organizations and machinery of the denomination, particularly in the west. We notice some mistakes, several rather serious ones, but on the whole the year book part of the number is commendable, containing much valuable information in convenient shape.

—*Unity* urges its readers to study the statistical tables of the Conference number. One or two items resulting from such study may be of interest.

Of the 87 churches named as within the limits of the Western Conference 23 are reported as having contributed to the Conference treasury the past year,—the total amount of their contributions being $781.63; this sum as against $2489.51, the amount contributed by the Western churches to the Conference the year before the Cincinnati action.

The rest of the money needed to carry on the Conference (above the $781.63 at present contributed by the churches) has now to be raised by a "guaranty fund," which must be a heavy burden on the few devoted and willing ones.

The total amount contributed the past year to the Women's Western Conference from all sources, was $492.32, as against $834.61 the year before Cincinnati. Furthermore the sales of merchandise by the Sunday-school Society which were that year $1251.95, dropped down the past year to $701.10. These figures throw light upon the claim of the Western Conference and its affiliated organizations to "represent" the Western churches.

Des Moines, Iowa.—A Des Moines paper says: "Unity church is prospering. The pastor, Miss Ida C. Hultin, is attracting increasing audiences as she becomes better known. She preaches here three Sundays in each month, the other in Michigan, where she was formerly stationed and where the people refused to entirely surrender her as their pastor. The capacity of Unity church has recently been fully tested."

Gardner, Mass. — At the memorial service held in the Unitarian church, the G. A. R., Sons of Veterans, and the Woman's Relief Corps all attended in a body, and the sermon by Rev. W. C. Litchfield was pronounced the ablest ever delivered in town. In the evening a special service by the young people was well attended and highly praised.

—On the following Wednesday evening a strawberry festival was held at the Town Hall. These social gatherings are always well attended and enjoyed by all.

Iowa City, Iowa.—For "the services of Flower Sunday," the church was beautifully decorated, and the exercises, including the sacred drama, "Behold the Fowls of the Air," were almost entirely conducted by the children. The union of six persons with the church fittingly closed the interesting and reverent service.

Jamestown, N. Y.—Prof. H. H. Barber, of Meadville, preached at the Independent Congregationalist church here, on a recent Sunday. Dr. Townsend is still on his farm in Brookfield, Ohio, and is improv-

ing in health, and confidently expects to be ready for work in his pulpit again by August or September.

Littleton, N. H.—Mr. L. D. Cochrane, from the Meadville Theological School, has just begun a six months' engagement with the Unitarian society here.

Los Angeles, Cal.—Dr. Fay promises very soon to lay the corner stone of the new Unitarian Church which will be 40x110 in dimension, built of wood, as is usual in So. California, seat 700, and cost $16,000. It is hoped to have it ready for dedication by the Unitarian conference in November next.

Meadville, Pa.—President Livermore has just completed his twenty-fifth year of loving and devoted service at the head of the Theological school here. The event was duly celebrated by a reception given by his many friends at his residence early in June. The following testimonial, beautifully and elaborately wrought with a pen, was presented:

1863 1888

TESTIMONIAL.

To Rev. Abiel A. Livermore, A. M., on the completion of his long service of a quarter of a century as Professor and President of the Meadville Theological School.

Students and graduates unite in heartfelt gratitude to God for sparing to us one whom we all delight to honor as a Faithful Apostle of True Religion.

[Here followed the names of those contributing to the presentation].

A very handsome easel, too, hand carved, and an artist proof etching by C. P. Grant, selected by Dr. and Mrs. Bixby in New York, were presented to President Livermore, from the graduates and students of the school, as a slight token of their loving regard. Several addresses were made, and letters and telegrams were read from friends at a distance. Prof. H. H. Barber read a poem, written for the occasion.

President Livermore's remarks on accepting the presentations were very happy. The occasion was a touching and delightful one, never to be forgotten by those present.

—We have a promise from Mr. Livermore of an article for a future number of the *Unitarian*, giving Reminiscences of his twenty-five years in the Theological School.

—Dr. Thomas Hill has lately given a series of lectures before the Theological School on "Ethics," Dr. Bixby a series on "Science and Religion," and Rev. J. H. Heywood a series on "Homeletics."

Montpelier, Vt.—On Sunday, June 3d, an impressive memorial service was held at the "Church of the Messiah." The following Sunday, Children's Day was observed by a dedication service in the morning and a well-conducted Sunday-school concert in the evening.

—The church lost, June 13th, by the death of Mrs. H. S. Loomis, a friend through whose interest and perseverance it was built up and brought to its present strong financial and social position.

Newburgh, N. Y.—A correspondent writes: After twenty odd years of short pastorates and long pauses, (the last of which was of fifteen months duration) this "Church of Our Father" still lives. On the first Sunday of last December its doors were re-opened for a few Sundays' worship. The faithful gathered themselves into the fold to listen to the word as it was preached to them by Rev. Henry H. Woude, of Boston. The doors are still open and the faithful ones are encouraged to go forward. The Church attendance has nearly doubled, and a Sunday school of twenty young people has been established. But this has not been done without hard work and plenty of it. The present minister, Rev. Mr. Woude, found us a Church whose spirit seemed almost or altogether broken. We had sustained such losses by death and the removal of prominent and faithful members, that we were reduced to a mere handful. After some preliminary work had been done by Mr. Woude, Rev. D. W. Morehouse, our then newly elected State Secretary, came over to help us. He carefully reviewed the situation, saw our immediate needs, our probable future and, after speaking his own strong, earnest, helpful word, mapped out a series of special evening services, drawing for this purpose upon our ever ready and willing brethren in New York, Brooklyn, and Yonkers, to fill out his programme. And what a filling out it was! First came Rev. Merle St. Croix Wright, his eyes full of hope, his word full of power, on "The Duty of Doing a little More than our Duty." Following him came Rev. Stephen H. Camp, with a sweet, clear, helpful "Message to the weary and heavy laden." Rev. Dr. James T. Bixby came next with a fine lecture on "Tolstoi," and a sermon on "The Story of Jonah and its Lesson," which, as one Orthodox hearer said, "was almost too good to be true." Then came Rev. Theodore Williams with a beautiful, persuasive, uplifting sermon, having for its subject "Man's Relation to God regarded from the Liberal Standpoint." Next Robert Collyer came and gave us his sermon on "The Faithful Twenty-nine," a sermon which inspired all who heard it with new courage, and made the large congregation which came out to hear him, feel how great, and noble, and sacred a thing is *fidelity*. Last in the series Rev. John W. Chadwick came and preached to us of "A glorious Trinity" and such a glorious trinity as made his own face to shine in the telling of it, while something of its brightness was reflected in many an upturned face before him.

Mr. Reynolds' visit in April was full of interest to us all. He was heard with deep

attention and profound respect, both by those of our own church and the Nicodemuses, of whom there are here as elsewhere an ever growing number. He planted well and we, doubtless, shall in due time reap of his full sowing.

These services so generously provided for us have helped us and strengthened us in many ways. But it is, and must continue to be, very hard to make any headway here so long as we have to struggle against the disadvantage of having a church most unfavorably located. Until this can be changed to a place more accessible, we cannot expect much growth. That we have been able to hold our own against such great disadvantages, even with the help we have had, proves that under more favorable circumstances we might expect a bright future for Unitarianism in this city. We wait for deliverance from our difficulty and are not without hope that it will come. How, we do not yet clearly see.

Newport, R. I.—Rev. W. R. Alger is filling the pulpit of the Channing Memorial Church for the summer, and, with his daughter, is occupying the Unitarian parsonage.

New York City. — June 17th was "Children's Sunday" at Unity Church, New York. The young people and children brought chains of daisies and garlands of roses, and decorated the hall and reading desk very beautifully. The children entered from the side room into the hall, singing a processional hymn, led by their pastor, surrounded by the smaller tots of the school. Mr. Wright's sermon to them was upon the importance of writing up the book of life without blots.

It was a happy day for all the members, for during the week the lot on which to build their church had been secured on 123d Street, near Sixth avenue.

They are full of hope and courage for the responsibilities before them.

Oakland, Cal. — The society here counts nearly 200 families, and is maturing its church building plans. Rev. Mr. Wendte takes a month's vacation in the Mt. Shasta region, and his pulpit has been filled during June by Mrs. Julia Ward Howe, Rev. David Heap, and others.

Pomona, Cal.—Mr. Clute's faithful work in this town is beginning to tell, and the society has moved into larger and more conspicuous quarters. A fund for purchasing a church site has also been started by gifts from the Los Angeles and San Francisco churches.

Sacramento, Cal.—Rev. Mr. Massey holds his own at Sacramento, and is discussing church lots and an edifice.

San Diego, Cal.—Certain members of the Unitarian Church in San Diego, have founded a child-saving institution for that city, endowing it with $750,000. The city and private persons of benevolence have added property worth at least $1,000,000 more, and one of the most perfect institutions in the world seems assured.

—Rev. B. F. McDaniel's new church at San Diego is rapidly approaching completion.

San Francisco, Cal.—The new church is slowly rising and will be a noble structure. This society has recently contributed not far from $600 to missionary causes on this coast.

—Dr. Stebbins spends his vacation this year in visiting and preaching for our young societies in Puget Sound.

—Rev. David Heap has become indoor superintendent of the Boys and Girls Aid Society, a finely equipped and most admirably managed charity in San Francisco. His face is often seen, and his voice heard among us, and we count him as one more added to our slender ministerial force on this coast.

San Jose, Cal.—Since Mr. Huxtable's enforced return to the East, for family reasons, Mr. Wendte has kept up services with the kind aid of Dr. Stebbins, Mrs. Howe, Mr. S. A. Eliot, Mr. Heap, and others. On June 3d, however, Rev. N. A. Haskell, of New Jersey, began a series of services which, it is hoped, may lead to mutual liking and a permanent pastorate.

Santa Barbara, Cal.—A correspondent writes: "We are just passing through the trying experience of a change of pastors. Rev. A. W. Jackson returns to his home in Maine. We hope our pulpit will be supplied early in the autumn."

Seattle, W. T.—This young society has been greatly encouraged by the advent of Rev. R. A. Griffin, late of Marlboro, Mass., who will preach for the church for four months, until the arrival of Mr. Smith, of the Cambridge Divinity School, and formerly of the Pacific coast, who is to be their permanent pastor. The Unitarians of the coast will make every effort to retain so talented and excellent a minister as Mr. Griffin within their conference.

Spokane Falls, W. T.—This society has perfected its plans for a pretty little church in brick and stone, resembling somewhat the Unitarian Church in Minneapolis.

Tacoma, W. T.—Samuel Collyer, son of Rev. Robt. Collyer, has recently been elected cashier of the Merchants' National Bank of Tacoma, W. T., one of the leading institutions of that prosperous young city. Mr. Collyer's removal from Portland, Ore., will be a severe blow to our faithful Mr. Eliot, whose right hand he was in church and Sunday-school. But the new society in Tacoma will gain a true and able worker in Mr. Collyer, whose promotion is gratifying to all his friends.

Toledo, Ohio.—The Emerson Class connected with the Unitarian society which Mrs. Jennings has been teaching for some months past, has recently celebrated Emerson's birthday, by a very interesting literary and social gathering at the residence of Mrs. A. J. Rummell. Papers were read on "Emerson the Man," "Emerson the Inspirer," and "Emerson the Prophet," by Mrs. Jennings, Mrs. Cravens and Miss Mary Law. Mrs. Harmon gave a reading and interpretation of "The Sphinx;" Mrs. Pelton read "Tributes to Emerson's Genius" from eminent authors; the class recited quotations from his writings, and there were music and refreshments.

JOTTINGS.

The *New York Sun* says: For once in his life Col. Ingersoll was the chief figure in a celebration which was opened by prayer. In the Metropolitan, Opera House Decoration Day, the Rev. Robert Collyer offered up a fervent prayer to the Almighty before Col. Ingersoll rose to deliver his oration. The incident may have recalled to his mind the prayers he heard in early life in his father's household. At all events his oration was of an unusually serious character.

Lend a Hand reports the number of Ramabai Circles that have been found in this country to assist in raising money for the education of Hindu child-widows, as now thirty-eight.

Mrs. May Wright Sewall well says: "If one is seeking the causes of the numerical decrease and the physical degeneration of American families, let him not look to the fractional 1 per cent. of the college-bred women, but to the 88 per cent. of tobacco-chewing, cigarette-smoking men. The dwarfing, devitalizing effects of tobacco being removed, it will be time enough to consider to what degree the higher education is reducing the numbers and enfeebling the capacity of the Anglo-Saxon stock."

That best portion of a good man's life,
His little nameless, unremembered acts
Of kindness and of love.—*Wordsworth.*

A lady in Jeffersonville, Ind., writes: "I was feeling terribly poor in purse when my quarterly ship came in and the contents of cargo wouldn't cover all my books, magazines and other needs, and I felt that I must retrench somewhere. So off went the *Unitarian* and *Woman's Journal.* The very next day, was looking over the last number of *Unitarian* (June), and found its contents so inspiring and helpful, I mentally exclaimed, 'cannot and will not give it up'. So here is my dollar."

"There is a statement of religion possible which makes all skepticism absurd."—*Emerson.*

The Salvation Army is worthy of all praise for one thing at least. It does not allow any member to taste, deal in, handle, or countenance the use of any kind of intoxicating drink.

When the old sailor came home from a whaling voyage, he saw at once what ailed the preaching: "The minister's smart enough and he says a great many good things, but *the sermon don't have any harpoon in it.*" The farmer meant the same thing when he said of the clergyman, "He's a good man, but he *will* rake with the teeth upward!"

Dr. Stapfer in his "Palestine in the Time of Christ" shows that Ezra did the work of genius in establishing the synagogues, for they perpetuated Judaism after the fall of the temple and the Holy City: they in fact carried the religion to the ends of the earth, and keep it alive to-day. The early Christian churches resembled the synagogues in the perfect equality of their members and the election of their officers by the people.

Three striking sayings Dr. Stapfer gives from the Talmud: "Perish the sanctuary, but let the children go to school;" "The breath of school children is the strongest safeguard of society;" "The death of a good wife to him who loves her is as great a calamity as the destruction of Jerusalem."

He thinks that the Saviour wore phylacteries when he prayed in public, a white turban on his head and fringes on his garments.

It must be a mistake of his that the Samaritans, who numbered a hundred persons but a score of years ago, are utterly extinct to-day. F. W. H.

"Among all the errors of the human mind it has always seemed to me the strangest that it could come to doubt its own existence, of which alone it has direct experience, or to take it at second hand as the product of an external nature which we know only indirectly, only by means of the knowledge of the very mind to which we would fain deny existence."—*Lotze.*

"All things have something more than barren use:
There is a secret upon the brier,
A tremulous splendor in the autumn dew,
Cold morns are fringed with fire;
The clodded earth goes up in sweet-breathed flowers,
In music lies poor human speech,
And, into beauty blow these hearts of ours,
When love is born in each."

Says Longfellow in Kavanagh: "The country is not priest-ridden, but press-ridden."

There is a beautiful legend in the Talmud that teaches that God keeps a record of three things: First, of all the young men in the great cities who lead virtuous lives; second, of all the poor who refuse help; and third, of all rich people who give without grumbling.

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